The Christian Century

PUBLISHED WEEKLY

Inside Communist China
By a Missionary

A Minister Faces the Cross
By Kirby Page

Take a Shopping Trip
By Simeon Stylites

Schools a War Casualty?
An Editorial

AUGUST 23, 1950

In This Issue

KIRBY PAGE

scarcely needs an introduction to readers of The Christian Century. They remember his years of leadership in the peace movement, as a minister of the Disciples of Christ, as an associate of Sherwood Eddy and as an independent lecturer and writer. Among his many books are *The Sword or the Cross* (1921), *Christianity and Economic Problems* (1922), *War—Its Causes, Consequences and Cure* (1923), *Imperialism and Nationalism* (1925), *Jesus or Christianity* (1929), *National Defense* (1931), *Living Creatively* (1932), *Living Triumphantly* (1934), *Living Courageously* (1936), *Living Abundantly* (1944), *The Will of God for These Days* (1945). When Mr. Page is at home, which is not often, he receives his mail at LaHabra, Calif.

A MISSIONARY

writes anonymously for obvious reasons. We may say, however, that his article, which was mailed to the Century as a letter to the editors, came from Hongkong, and that it reflects the experience "inside Communist China" of one who has won a reputation over the years as an exceptionally acute observer of developments in that country.

HUSTON SMITH

is associate professor of philosophy at Washington University, St. Louis, Mo.

Announcement

The remarkable demand for copies of the issues containing articles in the series on "Great Churches of America" has almost exhausted those issues, although extra copies were printed in each instance. Any reader desiring copies of any of those issues should order immediately. Only orders accompanied by payment, at 15 cents each, will be filled.

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The Christian Century

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Coming Events

Aug. 21-26. University of Wisconsin 3rd Annual Summer Session of Alcohol Studies, Madison.
Aug. 22-27. Seventh Day Baptist General Conference, Salem, W. Va.
Aug. 22-29. Interfaith Conference on the Coming Great Church, Star Island, Portsmouth, N.H.
Aug. 23-30. General Conference of Mennonites Triennial Session, Freeman, S. D.
Aug. 24-31. National Christian Teaching Mission, Lebanon, Ky.
Aug. 25-27. National Methodist Student Commission, University of Denver.
Aug. 25-Sept. 2. American Friends Service Committee High School Institute of International Relations, Harvard, Mass.
Aug. 26-Sept. 1. Lutheran Student Association of America 1950 Ashram, Black Mountain, N. C.
Aug. 26-Sept. 1. National Council of Religion in Higher Education Annual Week of Work, Meadville, Pa.
Aug. 27-Sept. 2. American Friends Service Committee High School Institute of International Relations, Spencer, N. Y.
Aug. 28-Sept. 2. 7th Annual International Workshop in Audio-visual Education (International Council of Religious Education), Green Lake, Wis.
Aug. 28-Sept. 3. National Conference of Methodist Youth, Denver.
Aug. 31. General Conference of the Mennonite Church Annual Council of Boards Meeting, Freeman, S. D.
Sept. 2-10. United Student Christian Council 7th Annual Meeting, Richmond, Ind.
Sept. 3. Labor Sunday.
Sept. 4-8. Methodist Student Movement Regional Leadership Training Conference, Pine Crest, Colo.
Sept. 5-8. National Fellowship of Reconciliation Study Conference, Evanston, Ill.
Sept. 8-10. National Fellowship of Reconciliation 35th Anniversary Conference, Evanston, Ill.; Harold A. Bosley, Canon C. E. Raven, Garry Davis, leaders.
Sept. 11-13. Lutheran Welfare Conference Atlantic-Central Regional Meeting, Buffalo.
Sept. 12-13. Hartford Seminary Foundation 33rd Annual Pastors' Conference, Hartford, Conn.; Clarence E. Pickett, lecturer.
Sept. 13-14. Lutheran Home Missions Conference Annual Meeting, Chicago.
Sept. 13-14. National Lutheran Editors' and Publishing House Managers' Association 38th Annual Meeting, Minneapolis.
Sept. 14-15. Church Building Committee and Interdenominational Bureau of Architecture Midyear Meeting and Conference on Church Architecture, Dayton, Ohio.
Sept. 18-22. National Lutheran Council Semiannual Staff Meetings, Chicago.
Sept. 19. Federal Council of Churches Executive Committee Meeting, New York.
Sept. 19. World Council of Churches Executive Committee Meeting, New York.
Sept. 19. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 19-22. Minnesota School of Missions, Minneapolis.
Sept. 20. World Council's Conference of U.S.A. Member Churches Executive Committee, New York.
Sept. 20-21. National Council of Churches Executive Committee Meeting, New York.
Sept. 22-25. Missionary Education Movement Executive Committee and Board Meetings, New York.
Sept. 24-Oct. 1. Religious Education Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, AUGUST 23, 1950 NUMBER 34

EDITORIAL

Politics and the Korean War

CONGRESS apparently thinks it has discovered a perfect political formula for fighting the Korean war. It is passing, by overwhelming majorities, legislation giving President Truman blanket grants of power over the nation's economy, but placing on the chief executive responsibility for putting any of these into effect. It thus seeks to free the representatives and senators who will be up for re-election in November from the onus of any wage, price or other controls which may go into effect before then, while it saddles the President with more powers than he asked for. By November, if the fighting in Korea is going so well that restrictions on the home economy seem unnecessarily irksome, the President can be blamed for having imposed too many controls. But if things are going badly in Korea, the President can be charged with having done too little. In any event, members of Congress have protected themselves, and all for the price of a national economic dictatorship in the White House! Meanwhile, the pressure which this government is putting on its European allies to increase their armed forces is producing a demand from those same allies that a large American army be stationed in Europe. France's promise of an increased military budget contained that stipulation; Mr. Churchill's Strasbourg speech insisted that "Great Britain and the United States must send large forces to the Continent." With present and prospective American forces committed in Korea, where is such an army for European duty to come from? If Mr. Truman has to produce it, his hopes for a limited mobilization are doomed. But dare he acknowledge that before the coming elections?

Lie Report Warns United States

WITH their attention fixed on the daily altercations in the Security Council, Americans have paid too little heed to the fifth annual report which Secretary General Trygve Lie is submitting to the approaching Assembly of the United Nations. It makes grim reading. Mr. Lie is able to list 14 instances in which during the past year the U.N. has gained a peaceful solution of international differences, or at least a postponement of conflict. All 14 should be remembered by those who dismiss the U.N. as useless. But Mr. Lie admits that the year has been a bad one for those who are trying to build world peace, and that the Korean crisis jeopardizes the future. More than that, he shows that when, as and if the U.N. "police force" thrusts the North Koreans back of the 38th parallel, he is deeply apprehensive over what is to happen then. Either a way will then be found to start an inclusive negotiation of the issues between Russia and the West within the agencies of the U.N., or the cold war will be resumed under conditions pointing straight to World War III. To insure the former, Mr. Lie reverts to two positions he has previously advanced. First, membership in the U.N. should be made universal. Second, regarding China, the disputed seat should go to the "government which has the power to employ the resources and direct the people of the state in fulfillment of the obligations of membership." This definition of the basis on which the dispute over China's representation should be settled may not be welcomed in Washington. But in terms of U.N. theory, political realism and common sense, what's wrong with it? Before they get mad at Mr. Lie for such blunt speaking, Americans should remind themselves that this Norwegian comes about as close to being a fair-minded world statesman of the first rank as we have these days. More important, on the issue of China's representation he probably has a majority of the U.N., including many of our allied and friendly states, with him. It took courage for Mr. Lie to speak as he did at this time when the U.N. is so dependent on the United States for its very life. His words carried an implied warning that should not be ignored.

Postwar Korea Is U.N.'s Responsibility

AS U.N. forces gain momentum in their counterdrive in Korea, there will be millions of homeless, destitute, hungry people for whom some provision must be made. That burden is properly the responsibility of the United Nations, not of the United States. And when the shooting ends, all Korea will be a shambles and all Koreans will be confused and suffering. Some help from outside the country will be needed for months afterwards. This was recognized by the Security Council in its resolution of July 31, which called upon U.N. agencies to provide such assistance as the unified command may request. The executive committee of the U.S. national commission for UNESCO has wisely set a pattern which all other American governmental and nongovernmental agencies should hasten to follow. It urges an immediate session of the executive board of UNESCO "to take appropriate and vigorous action with respect to the impact of the Korean situation on the peace of the world." It goes beyond the Security Council's resolution by proposing that UNESCO begin immediate plan-

ning for "reconstruction in Korea." This action highlights the need for immediate further action on the part of the Security Council. Certainly UNESCO has a part in post-war planning for Korea. So also do other U.N. agencies. But there should be over-all planning and coordination of programs. Under the U.N. Charter that is the task of the Economic and Social Council. In the July 31 resolution, that council was lumped with all other agencies, and it is entirely possible that all the agencies involved will proceed to create plans of their own without regard to the total picture. Nor should planning be confined to meeting the requests of the unified command. Now is the time to plan for what happens when the unified command's job is done. In light of the failure and attendant unpopularity of the American occupation following World War II, American policy-makers must be aware that it would be a fatal mistake for the U.S. to assume responsibility for the rehabilitation of the peninsular republic. Undoubtedly Russia will try to maneuver us into such an occupation. Now is the time to escape that trap by proposing in the Security Council that the Economic and Social Council, assisted by other U.N. agencies, be asked to proceed immediately to formulate plans for U.N. assistance when the shooting in Korea has ceased.

Peace Festival Proscribed

WITH the exception of several religious services, August 6 passed without formal observance in Hiroshima. It was the first anniversary since the dropping of the atomic bomb when a "peace festival" was not held. Hiroshima was not responsible for the omission. A more elaborate celebration than usual had been planned to emphasize the city's devotion to peace. But on August 5 it was announced that the "celebration to promote world amity will not be held tomorrow because it is feared that Communists and North Koreans resident in Japan might take the opportunity to carry out undesirable activity." The announcement made no mention of its inspiration but not many guesses are required to name the responsible agency. Why SCAP would not permit the celebration baffles us. But for that matter, so have many other of the directives of the supreme commander. There is a particularly serious aspect of this suppression which makes it more regrettable than some other MacArthur decisions. For five years we have guided the Japanese to think of themselves as a nation devoted to peace. Even their new constitution renounces war. And of all the people of Japan, the Hiroshimans have been foremost apostles of the new order. They have officially offered their city, "used as a laboratory test in time of war," as a laboratory in which mankind may "explore the ways of peace." Undoubtedly, the war in Korea is occasioning a great deal of rethinking in Japan. But the cancellation of the peace festival was poor propaganda unless we have forsaken the idea of an unarmed and peace-loving Japan. We have insisted that what is going on in Korea is not war but a U.N.-sponsored police action. Suppose a few Communists and North Koreans had used the day for their own purposes. Could not we and our Japanese friends have counteracted whatever they might have said by airing the facts? It must have occurred to many a Japanese on August 6 that the affair in Korea must be something other than it had been represented to be if a peace festival had become a proscribed activity. And the ghosts of Tojo & Company should have felt more at home in their ancestral shrines than in many a month.

'We Have No Reason To Live'

THE AMERICAN Friends Service Committee has issued an accounting of its stewardship in distributing relief among Arab refugees in the Gaza area of Palestine. This service was reluctantly assumed in December 1948, upon the insistence of the United Nations. Now it has come to an end with the organization of the United Nations Relief and Works Agency. In the months during which they served the needy of the Gaza strip, the Quakers faced an almost impossible task. They found the refugees destitute, hungry, sick and bewildered. And the population of Gaza was little better off. Not the least of the problems with which the relief workers were confronted was that of inspiring confidence. They were an American agency largely manned by Americans. Americans, the refugees believed, had made possible their suffering by their support of Zionist ambitions. Little by little the Gaza refugees and residents learned that the Quakers had no motive except to help them. They never quite understood this selfless service, but they came to lean upon it as their one hope in a world upside down. Somehow, the morale of the Gaza area was lifted from the lowest to the highest to be found among all the refugees. If that was still something less than good, it was the fault of history and not of the Quakers. Now the Service Committee turns to an even more formidable and needed task. It is engaged in reconciliation and rehabilitation work in Israel, seeking to draw together the Arab and the Israeli. Success in this endeavor would change the whole picture in the Near East. Every Christian's prayers should support them. What will happen to the 210,000 refugees still stranded in Gaza, only time will tell. In that little strip of desert and sown land, UNRWA will not find it easy to establish any sizable public works. And the despair which even Quaker goodness could not overcome will continue to make difficult the efforts of those who try to help. "We do no longer starve," a refugee told a departing Quaker worker. "But we have no reason to live."

Ecumenical Spirit Among the Baptists (Continued)

LAST WEEK this paper printed protests from a number of Baptist leaders against an editorial paragraph which appeared in our issue of July 26. The paragraph had expressed anxiety lest, in the Baptist World Congress which was to be held in Cleveland that week, the ecumenical interest of an awakening world Protestantism be lost to sight and sectarian divisions emphasized. We were happy to print the assurances of our correspondents that, as the congress turned out, this did not prove to be the case. Since last week's paper went to press, however, we have received a release from Baptist Press, the news service of the Southern Baptist Convention, which indicates that the ecumeni-

cal spirit was not quite as rampant at Cleveland as some of the letters we printed might lead the unwary to believe. This release states: "The executive committee of the Baptist World Alliance in a special called session voted to disassociate itself from the pageant written by Dr. D. R. Sharpe and presented on Tuesday night of the congress." The resolution thus adopted, after introductory clauses which add up to a charge that the executive committee was hornswoggled into allowing the pageant to be presented, states: "The executive committee goes on record as stating that the pageant does not represent the position of the Baptist World Alliance in these matters, and that the Alliance neither commends nor condemns any organized expression of the ecumenical movement." In a part of his letter to this paper which space considerations unfortunately forced us to omit, Dr. Sharpe quoted the offending pageant as saying:

> Your denomination may be good enough for you. It is not good enough in and by itself acting independently and alone to win to God a lost world. . . . The ecumenical movement has in it the seeds of a second Protestant Reformation. It is the most hopeful sign upon the religious horizon today. We need a World Council of Churches. Denominations: Unite and win! Go your separate ways and fail!

Evidently our precongress words of warning were not entirely off the mark, for it is such sentiments as these which the executive committee of the Baptist world body officially repudiated. But thank God the Cleveland congress heard them anyway!

Immigration Service Needs Congressional Review

SEVERAL HUNDRED Jehovah's Witnesses, landing in New York to attend the recent international convention of their organization (see page 1004), were subjected to treatment which was a disgrace to this nation. This was not an isolated instance of high-handed procedure on the part of the U.S. Immigration and Naturalization Service. A long list of recent episodes suggest that this branch of the government believes that it is a law unto itself. Immigration officers claim to be acting under a wartime act which gives the attorney general power to keep out aliens who he "knows or has reason to believe seek entry into the United States for the purpose of engaging in acts which will endanger the public safety." Citing that authority the immigration service has turned away such persons as the German war bride, Mrs. Ellen Knauff; the conductor of the Vienna Philharmonic, Josef Krips, who was coming for only a week's visit as guest conductor of the Chicago symphony; a considerable number of Canadian clergymen and professors who had been engaged to deliver addresses or take over academic posts in the U.S.A. All these had their papers and clearances in order; all were turned away without knowing what the charges were against them or being allowed to face their accusers—if there were accusers. In every instance, the immigration service has refused to make public the reasons for its actions. The treatment accorded visiting Jehovah's Witnesses did not lead to actual exclusion. But several hundred persons were subjected to innumerable indignities and annoyances lest, as Edward J. Shaughnessy, the immigration director in New York, explained, cases of "extreme pacifism" be discovered among them. On this trumped-up charge, for which anyone who knows anything about the Witnesses knows there was no basis, and which would have been no ground for exclusion had it been true, the immigration service proceeded to make the visit to America of these hundreds of people as unpleasant as possible. Isn't it about time for Congress to review the regulations under which the immigration service operates? If Congress delays, isn't this the sort of thing the American Civil Liberties Union should nudge it into doing?

Thinks Truman Was Flying A Trial Balloon

IN COMMENTING last week on President Truman's announcement that he is considering appointment of a regular ambassador to the Vatican (see page 963), we suggested that this might be a politician's way of asking the American public to tell him where it would stand on such a proposal. The day after that observation went to press Religious News Service distributed this dispatch from Washington, which we quote almost in its entirety: "Members of the Senate are exceedingly wary of comment on President Truman's suggestion that a permanent minister with regular diplomatic status be sent by this nation to the Vatican. The Senate would have to confirm such an envoy were he nominated by the President. . . . For the most part, members of the Senate are taking the position that they will cross that bridge when they come to it. Already deeply immersed in debate over prospective wartime controls and higher taxes, they have no desire to become involved in controversy on a religious issue, if it can possibly be avoided. . . . In general, the view of Senate leaders is that President Truman would not drop so controversial an issue as a diplomatic mission to the Vatican into the Senate's lap on the eve of the November elections. They regard the President's statement to his press conference that appointment of a minister to the Holy See is under consideration as a 'trial balloon.' The White House will see what sort of reaction comes from the country. . . . Within a few weeks the character of the national reaction should be apparent, but it will surprise Washington quarters a great deal if President Truman makes such a nomination before November." Well, that makes the situation clear enough. What are you doing to make "the character of the national reaction . . . apparent" to the White House?

Southern Methodist Bishops Attack Social Federation

EIGHT of the nine bishops in the southeastern jurisdiction of the Methodist Church have issued a statement condemning the Methodist Federation for Social Action for its recent action in calling for repeal of the Smith act. This is the law under which the 11 Communist party leaders in New York were convicted. The bishops, whose areas roughly cover most of the territory of the former Southern Methodist Church, accuse the federation of furnishing "aid to the Communist propaganda and program," and misusing the denomination's name "in defiance of our traditions and deep convictions." . . . The Czechoslovak gov-

ernment has now taken over control of all theological schools, Catholic and Protestant, in that country. From now on there will be five such seminaries—two Catholic, two Protestant and one (newly established) Orthodox. Our times have seen few more fantastic developments than this, that a government controlled by a party officially atheist should undertake to provide theological education for the churches. . . . Henry Wallace has resigned from the Progressive party, which ran him for president in 1948, because the party leadership would not support him in approving the U.N. action to oppose Communist aggression in Korea. Even more unexpected was the action of *In Fact,* weekly edited by George Seldes, in branding the North Koreans as aggressors "acting with at very least large materiel support from Soviet Russia." *In Fact* has not often spoken this way about any Communist, or Russian, policy.

Schools a War Casualty?

REACTIONS to the war in Korea underline once more the deplorable contrast between the ways our country meets international and domestic crises. Today Congress leaps to place in the hands of the President resources greater than he asks to meet the communist challenge in Asia. But for twenty years it has withheld resources necessary to save America's greatest democratic asset—our schools. These have successively fallen victim to depression, to the Second World War and to the postwar inflation. If they are again to be sacrificed to the exigencies of foreign policy, we are deliberately allowing our greatest source of democratic energy to fall into ruin.

Major responsibility for the condition of American education lies not with Congress but with the people. There was a time when every citizen took pride in our public schools. This was a land of opportunity because, among other things, every child had access to the educational means for personal and national betterment. Today the public schools serve more children and young people than ever before, and afford them more years for study. But great numbers of schools are neglected. All schools receive a smaller share of the national income than they did in 1930 or 1940. They have difficulty in recruiting teachers. Basically this is because a subtle change has taken place in the attitude of the nation toward education. A generation that has had more schooling than did its fathers, values it less highly, and its children suffer.

This is a development that can work great harm unless it is corrected in time. Part of our difficulty is preoccupation with the problems and fears of American citizenship at a time when the world is too much with us—when new responsibilities of global dimensions thrust themselves on our unprepared minds and our unwilling spirits. We must learn to confront these claims when they arise without neglecting the less importunate but no less important duties which lie closer at hand. We must discover how to face fearsome perils abroad without losing our faith in the future. We express faith in the future most vitally and effectively in the education of our own children.

The current situation in our schools indicates that we have already laid a heavy mortgage on their development. *More than 4 million American children between the ages of five and seventeen are not enrolled in any school.* That such a state of affairs can exist at a time of prosperity and high employment is shocking. But if these children were to seek admission to our schools this fall, they could not be accommodated. The 27 million elementary and secondary pupils who are or soon will be in school crowd existing facilities to the doors. Three-fourths of our school systems in cities above 500,000 compel some of their children to attend school half-days only. Moreover, we do not have adequately trained teachers for the children that are in school, to say nothing of those who should attend. More than 100,000 of those now teaching lack adequate preparation for their exacting task.

Such a state of affairs cannot be brushed aside as something that is temporary or that will take care of itself. It will grow worse unless an aroused nation takes extraordinary measures to correct it. Between 1933 and 1947 our birth rate jumped from 17 babies per 1,000 to 27. Consequently, by 1960 elementary and secondary schools must provide for 34 million children—an increase of 7 million in a decade. To accommodate these children the school plant, which began to suffer neglect with the onset of the depression 20 years ago, will have to be expanded by an additional $10 billion (at present building costs). This is double the 1949 rate of expenditure for school buildings. Everything that is necessary for the operation of schools—from books to buses—will demand proportionate expansion.

If we are not to reduce the quality of education or to restrict the number of children to whom it is available, we will have to recruit the staff, produce the money and draw up the plans to meet the needs of our schools. Protestant churches can do a great deal more than they are doing to recruit men and women for the honorable and highly influential profession of teaching. Our schools now have around 685,000 teachers in elementary classrooms. In 1949-50 they needed 77,000 new teachers, but only about 30,000 had graduated the year before with teacher training to take these places. This deficit of more than 50 per cent cannot be allowed to continue without lowering the standard of education.

The people of the United States have the means to provide an adequate education for every child, even though we are now compelled to meet the huge demands of the world crisis. Elementary educational expenditures for 1950 are estimated by the National Education Association as $4.6 billion. That is a great deal of money, even in inflated dollars. But it is not a disproportionate share of the $250 billion national income. As a matter of fact, it is less than 2 per cent, whereas a decade ago we were allocating nearly 3 per cent of our income to this purpose, and even more in 1930. Educational expenditure is economically justifiable because without it the creative skills necessary to the maintenance and expansion of the economy will lie dormant.

In its recent pamphlet *Our School Population,** which can be had for the asking, the National Education Asso-

*National Education Association, 1201 16th St., N.W., Washington, D.C.

ciation says: "Discovery and invention continuously add to capital and consumer goods, contributing to the greater health, safety, convenience and welfare of a steadily growing population. The industrial and agricultural production of the United States has always astonished the rest of the world. The new leadership of this country in restoring war-ravaged nations and contributing to the material development of backward areas of the world will result in a wider exchange of goods than we have ever dreamed before. Both the rate of economic production and its scope must be stepped up in the decades that lie ahead. The schools and colleges must necessarily provide much of the vision and training required to carry out this task. . . .

"In the face of the responsibilities which rest upon our institutions of learning in the next half-century of progress, we cannot afford to retrench or merely to hold our own. We must adopt and follow a vigorous policy of financial support for schools, in which communities, states and federal government participate. . . . It is clear that we are able to support our public schools adequately if we wish to do so, without strain upon the financial condition of the country."

If we wish to do so. That is the real question. Its answer depends in large part upon the Protestant church members of America. The Roman Catholic Church is committed to the maintenance and expansion of its own system of sectarian schools, which account for a large share of the 3 million children attending nonpublic elementary and secondary schools in this country. While half the Catholic children in the United States attend public schools and many individual Catholics strongly support the public schools, the influence of the church is cast against the public schools and is exerted in behalf of its own rival system. At this time of the year, when pressure is put on all Catholic families to place their children in parochial schools, this rivalry assumes acute forms in some communities. Active efforts are required to meet this situation and to answer the misrepresentations of the public schools which are often surreptitiously and irresponsibly spread.

Positively, Protestant Christians must accept and carry their special responsibility for the public schools. Historically, they are the product of the Protestant Reformation, as most students of education gladly recognize. The conception of individual responsibility promulgated by Protestantism made the education of all a vital necessity. Out of this conception rose schools in the language of the people, which in this country were expanded to include the children of all the people. The consequences of this development for the growth of American democracy cannot be overestimated. But the advances that were made by our ancestors cannot sustain or perpetuate themselves. They can and will be lost unless our generation acts to prevent education from becoming a casualty of war, indifference and neglect.

Take a Shopping Trip

EDITOR THE CHRISTIAN CENTURY:

SIR: My neighbor Mrs. Clerihew (everyone within five miles finally emerges as my neighbor, whether he likes it or not) met me on Main street the other day in front of the Bon Ton Emporium. Her face was beaming like an automobile headlight.

"Oh," she cried, "I've had the most wonderful shopping trip of all my life. It was marvelous!"

I looked at her empty hands and asked, "What did you buy?"

"Nothing!" she answered ecstatically. "That's the whole point. That's what makes it perfect."

Somehow my dim wit missed "the whole point." So she sang on: "I came downtown with ten dollars in my pocketbook. Not much for a binge at the Bon Ton. But here it is, as good as new!" And she showed it to me. There it was, all intact, with the steel engraving of Alexander Hamilton and everything.

"I couldn't get the stuff for the cushions to match our old sofa, and the hats were terrible. So I walked around and looked in a lot of windows and stores, and got all steamed up over the enormous number of things I don't want. A thrill, I'm telling you! That's the way to get a lift from shopping—just look at the things you don't want!

"There was a bag from Cartier's, 'very smart imported black-and-white fabric, lined with black calfskin, with removable gold clip, $150.' I'd rather have my old catchall, a bargain at $3.49, but lined with an occasional dollar bill. Then there was that television set, only $595, easy payments till 1999. I wouldn't take it as a gift. I have trouble enough with Junior and his water pistols already. I wouldn't let that Hopalong Cassidy in the house. Then there was perfume at $50 a sniff. I don't remember whether it was Christmas Night or Fourth of July Morning. I don't want it!" And she danced along the street.

I tried it. It's a lot of fun, and a big boost to your morale. I too had an engraved portrait of Alexander Hamilton on a green background. I brought it home, all in one piece. The things I didn't want! There was, as alluringly described, "an exceptionally fine porcelain tureen with cover, made in Berlin *circa* 1760, a bargain at $300." I like our old soup bowl better, *circa* 1929, bought at *circa* $1.14.

Then I saw in a display window "the finest thing on wheels, custom-built limousine, its pulse is your pulse, $9,000 delivered." I first said, "Nonsense! The finest thing on wheels is still a baby carriage." Then I firmly and joyously said: "No! I don't want it. If its pulse is my pulse, I want something less excitable than my pulse when a ten-ton truck heaves in view."

You try it. Sally forth some morning with $6.42 in your pocketbook, and count your many blessings among the things you have no yen for. The world is so full of a number of things we don't want that I'm sure we should all be as happy as kings—were supposed to be before they went out of fashion.

Yours,

SIMEON STYLITES.

A Minister Faces the Cross

By Kirby Page

MOUNTAINS of difficulty and numerous temptations confront a minister today. He serves people who are engulfed in the tides of secularism and paganism, where for many eating, drinking and being merry constitutes the order of the day. He preaches to a congregation of members who crave material comfort and luxury, and whose measure of success is often the abundance of the things a man possesses. He dwells in a community where the baser impulses and passions of men and women are stimulated by countless impacts.

Our generation is tired and exhausted. All life is being speeded up. Business and professional men and women are subjected to terrific strain and stress. The price of financial success constantly mounts. The competitive struggle is cruel and ruthless. The physical toll of heart disease is sobering, but the moral and spiritual wreckage is more appalling. From high school and college into adult life, activity piles high upon activity. Life is a hectic rushing from one whirl into another whirl.

Strife abounds in our society. Many homes are literal hells on earth. Personal antagonism is often bitter. Group conflict is ominous: class against class, race against race, nation against nation. Enmity and fear are deep and widespread.

Tension over Communism

The menace of communism intensifies conflict. The evils of totalitarian dictatorship are numerous and repulsive. We are determined not to be engulfed in it, but we are divided in judgment as to how communism may be stopped. Feelings are running high. Passion makes differentiation difficult. The word "communism" is now being used to describe all forms of dissent from the status quo. "Creeping socialism" is looked upon as merely a prelude to communist dictatorship. The communist label is being pinned on reformers of all shades. Even the President and the secretary of state are being assailed on the floor of the Senate and elsewhere as friends of communism. The Methodist Church is denounced for its "pink fringe" and the Federal Council of Churches is portrayed as reeking with communism. Bigotry and intolerance are sweeping the land.

Few individuals are engaged in serious study of contemporary problems. This is the day of the headline, the tabloid, the digest, the radio commentator, the television flash, the advertiser. Ever more massive forms of propaganda are being designed to mold man in the image of conformity. Many members of the congregation are morally seared and spiritually illiterate. It is rare to find a man who is willing to speak out boldly against entrenched iniquities. Everywhere people are gripped by a terrible feeling of insecurity.

All this confronts a minister today. On every hand he finds desperate need of spiritual insight and spiritual power. He longs to bring to his people the unsearchable riches of the gospel of Christ. He yearns for the transformation of a semipagan society into the Kingdom of God on earth. Soon he finds himself submerged in a sea of activity. He endeavors to be faithful in calling upon members in homes and offices. He must make an endless round of sick visits and time must be given to funerals and weddings. He keeps office hours and grows accustomed to interruptions from the telephone. Committee meetings and various public gatherings keep him out night after night. Promotion of denominational causes and other worthy enterprises consumes much of his time. Pressure from above keeps him hard at work raising the church's quotas for this and for that.

In choosing themes for sermons, a minister remembers how sorely people need to be comforted in their bereavement and sorrow. He recalls visits to broken homes. He realizes the extent of anxiety and fear. He envisages the discouraged and broken spirits in the pews. So he preaches frequently on subjects that will bring consolation and encouragement to the congregation.

Divided Counsels

A minister is aware that Christian principles need to be applied to economic problems, industrial relations, racial issues, civic affairs and international problems. When he prepares a sermon, however, he is confronted with divided counsels from the experts. On all these questions he finds Christian leaders differing sharply in their recommendations. In most cases the minister has not been trained in college or seminary to grapple with the massive problems of social conflict, and his reading and experience have not so qualified him.

The result is that many ministers say frankly that they do not preach on the problems of social conflict for the simple reason that they do not know what to say. Moreover, controversial issues are avoided because of apprehension that such discussion may alienate members, weaken the church and reduce the minister's influence. Of course, there are many ministers who do speak with clarity and boldness, but they are a small proportion of the total number of clergymen throughout the country.

Group Behavior Decisive

Thus many congregations receive little moral guidance from the pulpit as to their economic behavior or their attitudes toward segregation or the race for armaments or political action. Religious education classes usually provide only superficial and fragmentary instruction about social problems. Outside the church the member receives little spiritual guidance concerning his behavior as a citizen. The mind of Christ is not presented to him by the newspaper or by the radio commentator. Not often is he challenged to take Jesus seriously in business and in public affairs.

This failure to provide moral and spiritual guidance concerning social issues is disastrous beyond exaggeration. The truth is that all our lives are being affected increasingly

by what happens on Monday through Saturday in mine and plant, shop and office, legislative hall and Supreme Court, state department and war department. Group behavior is determining the way we think and the way we feel. Self-interest, race interest, national interest are divisive and provocative. The units of combat are becoming more titanic and the social structure more complex and fragile. We live at the mercy of giant corporations, powerful labor unions and governmental foreign policy.

We ministers must bear our full share of responsibility for permitting society to become so thoroughly secularized that decisions concerning public policy are usually made without reference to God. All the churches are exercising pitifully inadequate influence in economic life, race relations, political affairs and international relations. In the meantime the cold war is warming up, relations with Soviet Russia are steadily becoming more hostile, we are in a fighting "police action" against a Communist army in Korea, the armament race grows swifter and military weapons more obliterating.

It is imperative that prophetic leadership be provided. Our civilization is threatened with destruction because of its lack of spiritual vision and spiritual faith. The church must supply these resources and the minister must equip himself to march ahead of his people. He must earn the right to declare confidently, "Thus saith the Lord." With boldness and considerateness he must address himself to the living issues of the day, constantly seeking to lead the members of his congregation into doing God's will in ever widening circles of human relationships. Constantly he must remind his hearers that the way of Jesus is the way of the cross and that readiness to be crucified is a mark of a true disciple.

Equipping the Minister for His Task

A minister today must pay more attention to his own spiritual life if he is to be a good shepherd of his flock. He must do much praying in his own closet, in the family circle, in the seeking group, in the sickroom and in the sanctuary. He must take time, plenty of time, for the nurture of his own spirit. One of the most Christlike ministers I know spends two hours daily alone with God in prayer. The fact that spending this amount of time in prayer to most of us seems impracticable and unwise reveals how far our minds have become secularized.

A clergyman must pray earnestly for courage, for the spirit of daring. Never let him forget that other men exhibit courage. He will do well to reflect upon the vast release of heroism in wartime, sheer bravery on the part of soldier, wife, mother. He knows that it was good for the Hebrew prophets to speak boldly, that it was right for our Lord to set his face steadfastly toward Jerusalem, that the early Christians pleased God with their sacrificial devotion, that missionaries of the cross are justified in risking their lives, that the blood of the martyrs has ever been the seed of the church. Surrounded by such a vast cloud of witnesses, let him turn a deaf ear to his fears and walk boldly in the way of the cross wherever it leads him.

Wise is the minister who spends much time with Jesus. Read the record over and over, expectantly and prayerfully. Reflect long and earnestly upon the meaning of the cross, the significance of the life and crucifixion of our Lord and his resurrection. In preaching, concentrate massively upon Jesus as the supreme revelation of the heart of God. Make decisions about social issues under the searchlight of the mind of Christ. Preach the God and Father of our Lord Jesus Christ. Challenge men to find God's will and to do it at any cost, in all relationships of life.

Many ministers are spiritually paralyzed because they are starved for warm fellowship. A man simply cannot be a good Christian by himsellf. The long spiritual pilgrimage of the race reveals man's desperate need for intimate sharing when "two or three have gathered together in my name." Jesus himself became terribly lonely and required companionship. The apostles were essential to him. The early Christians were bound together in prayer, the breaking of bread and the fellowship. "The church in the home" was a source of dynamic power. And so it has been through the ages.

Fellowship for the Minister

Two types of fellowship are essential to the spiritual growth of a minister. He must have periods of comradeship in thought and prayer with a group of fellow ministers, and he must have companionship with a small inner circle within his own church. Across the land are small fellowships of concerned ministers and wives who periodically come together to pray, to discuss, to plan and to experience the exhilaration of friendship on the highest level. For this help husband and wife had better be prepared to drive a hundred miles once a week or once a month in order to fill up depleted reservoirs of spiritual power.

Many ministers are lonely for deep fellowship with their own people. Recently a preacher told me that there was not a single family in the church to whom he could unburden himself spiritually. The formation of prayer-discussion-action groups within the church, and their nurture, should constitute a prior claim on the time and energy of a minister. It is good news that these spiritual powerhouses are multiplying across the nation.

Yes, mountains of difficulty and numerous temptations confront a minister today. To a thrilling degree these obstacles are being overcome by many a clergyman. In many of these parsonage homes my wife and I are guests year after year and we have come to glory in the fidelity and fortitude of hundreds of these ministerial husbands and wives. May their tribe be increased in this ominous hour of crisis! Never was the work of a minister more urgently needed and never was the opportunity greater. Before him looms the cross as a constant challenge to be faithful in prayer and in fellowship, and to be persistent in endeavor to win people to unconditional surrender of their lives to Jesus Christ as Lord and Master.

Better Choice

WHEN overwhelming fury's gale
Threatens tightly billowed sail,
With hemp control lash temper fast
And ride the storm against the mast.

MARGARET EVELYN SINGLETON.

Inside Communist China

By a Missionary

Hongkong.

OUR FEW DAYS here have made us aware that the problem of freedom is not as simple as being inside or outside the iron curtain. One factor is that we do not know what we can say and how it will be understood by the "outside world." Words cannot adequately portray an atmosphere to those who are predisposed to certain conclusions. It is perhaps like the Kingdom of Heaven—understandable only to those who have experienced it. This is not to say that China is at the present time like the Kingdom of Heaven. Far from it. But a revolution requires a readjusted point of view, almost as radical as that required for understanding the Kingdom of Heaven. Your freedom is limited when you try to explain something to a person who is not psychologically or spiritually prepared to understand it. Any preacher knows this.

A second factor is that we are still members of a world Christian community, and that our ties and connections with colleagues and friends in China are known. Words and statements have a way of coming home and we would not want to do or say anything that would make the already difficult task of people in the midst of struggle and tension any harder than it now is.

A third factor is that it is the truth that makes us free, and the truth is very hard to know at present. The situation is confused, and what is true in one place is not true in another place. We know only in part and even that part is greatly influenced by personal decisions, conscious and unconscious. With this word of warning I want to try to gather together a few impressions of what is happening in China.

Economic Conditions Deteriorating

Perhaps the outstanding development of recent months is the deterioration of economic conditions. I am not enough of an economist to be able to understand this fully. On the one hand, prices have remained steady or have fallen. The exchange rate has dropped, but still remains favorable to those who are paid in foreign exchange. Business, however, is dying, and the same can be said of small shops, of which the number in China is legion. Most of the big factories in Shanghai are working only five to ten days a month. Yet the same payroll must be met. They cannot close. Taxes are extremely high and of various kinds. There has been considerable pressure to get people to subscribe to "victory bonds," with quotas being assigned. But by and large, up until the present people have been able to pay their taxes. The complaints are loud and bitter. This kind of thorough, unavoidable taxation is something new to the cities of China. There is now no way of bribing your way out of it. The taxation pressure is equally great in the country, where people are less able to meet the demands on them. Most people realize that the handwriting is on the wall so far as private enterprises are concerned.

This economic unrest is the thing that is uppermost in everyone's mind. What it seems to amount to is that the government is having to move faster than it expected, shortening the stage of "New Democracy" and moving on toward that of socialism sooner than was anticipated. Several factors enter into this. One is the blockade, which has forced the government to take drastic steps in a place like Shanghai, which lived on import and export. Another factor is the poor crops of last summer due to drought and floods. A third element is the rapidity with which the Kuomintang gave up, putting real strains on the Communists in providing food for the surrendered soldiers. All these factors, combined with the cost of a civil war and the perennial overpopulation of China, have produced a serious situation. The remarkable thing is that in the face of this situation with a scarcity of consumer goods they have succeeded in putting a check on the inflation and in bringing prices down.

Hunger and Famine

That a large number of people will die of hunger seems unavoidable. The local papers reported some 50,000 refugees in Nanking this winter. In the countryside north of Nanking there are real hunger and famine conditions. It has meant that the number of beggars, and as a consequence the number of robberies, has increased. It is hard not to steal when you and your family are hungry. There have been large drives to raise funds to meet the refugee problem. Contributions for refugees, for unemployed, for air-raid victims, for victory bonds and for taxes have probably helped to drain off the cash and hold inflation in check.

And yet there is no organized opposition to the government. There is much open grumbling and complaint in Shanghai, Nanking and Canton. There is less in the north. But with the exception of a few diehard reactionaries, no one wants the Kuomintang to return. So there is no alternative to the present government. No plans should be made on the expectation that the government will fall and that the liberal elements, so dear to the heart of our state department, will assert themselves. It is not in the realm of possibilities. Until a leader appears who is able by his personality to attract to himself the loyalty of the people, and who is able to underwrite his program with an ideology that makes sense and captivates the idealism of young China, there is no possibility of a new government. Chiang is no longer such a person. (This of course is assuming that Korea will not lead to a world upheaval, the results of which in China no one can predict, or elsewhere in the world for that matter.)

Thus Christians, as well as other Chinese, are faced with the fact that the new regime is the only government they can have in the foreseeable future. They will have to live under it whether they like it or not, for they have no alternative. How are they adapting to it?

There are perhaps two main schools of thought among

Christians. First and smallest is a group of people who have regarded themselves as progressive and liberal. They are not Communists, but they accept in considerable degree the Marxist interpretation of history. They regard the development toward socialism and communism as an inevitable stage in the history of the world. They feel that Christianity has too closely associated itself with a class which now has only a past and not a future, the bourgeoisie. America inevitably is a capitalistic and imperialistic country, and although they are appreciative of the contribution of missionaries they feel that the time has now come when the Chinese church must learn to stand on its own feet and divorce itself from the social implications of having been tied to Western "democratic individualism." This group is throwing itself into the program of the new government. They believe in it and feel that as Christians they have a contribution to make to it and to China.

Recognize Past Failure

They see that one of the failures of Christians—and other intellectuals for that matter—in the past has been lack of concern for their government and that in this sense they are partly responsible for the path the Kuomintang has trod. Therefore as citizens they should be active in the new regime. Thus you find them as representatives in the local and national representative congresses. You find them serving on government-sponsored and -controlled committees for relief and selling bonds. They are aware of the harsher implications that have arisen as communism has become concrete in actual historical situations. However, they are willing to take the "Common Program" of the new regime as expressed in the Peking meeting of October 1949 at face value. They feel that as Christians they have a responsibility to see that the Communists live up to their promises, and that they as Christians can perhaps provide some of the factors that Communists tend to lack in adhering to the idealistic features of their announced program. They feel that communism is a judgment on Christianity as it has actually worked out, but they feel also that Christianity has a contribution to make to communism, one that it can make only after it has been willing to acknowledge the judgment and only by throwing itself into the new movement.

This requires considerable rethinking along theological lines. This is not easy but they are working at it. One book that is having considerable influence among a few leaders is Paul Tillich's *The Protestant Era*. What they are attempting is a synthesis of communism and Christianity, feeling as they do that communism is the biggest thing that has happened to the world in a long time and that unless they can come to terms with it they will be left out of the future and Christianity's voice will not be felt.

Aged Ministry Conservative

The above group is small and finds its strongest center in the Y.M.C.A. and Y.W.C.A. and among Christian students. There are some church leaders in it as well. By and large, church membership tends to be more conservative. (In China this means not sympathetic to the new regime.) One factor in this is the difference of age. China is now a young man's country and unfortunately much of the church leadership and the great majority of the pastors are old. It is hard to change one's attitude after 50. Another factor is the economic one. Unfortunately much of the Chinese church still depends heavily on mission funds. This unconsciously affects the freedom with which one is able to act. However, it should be borne in mind that the pastor of a church is less in the public eye than a Y.M.C.A. secretary. Thus the pressure to take a public stand on issues is less. He is less on the spot.

This conservative group is less open-minded about what is happening. They go along, very seldom taking a stand against the new regime, for few clear-cut issues have arisen on which to take a stand. One senses that they are marking time, waiting, but for what they do not know. They undoubtedly have a contribution to make, but it will not be in the realm of thinking through the implications for Christianity of what is happening. Their function will be that of keeping the "old Christian faith" (with much of its Western flavor) alive and thus to be a "corrective" to the adapters who are in danger of becoming one-sided in their understanding of the Christian gospel.

There are of course many variations on the above two groups, with all kinds of shadings in between and beyond. One other interesting group should perhaps be mentioned, and that is the Pentecostals. They are growing in strength. They run their course little affected by what is going on, adhering to what they have always done. They look forward to persecution with a feeling that they are definitely marked out for it. This develops strength both individually and in group spirit. There is a vitality and a religious reality about them that is lacking in many of the "regular" denominations.

Dangers in a House Divided

It is good that there are both of the groups mentioned above, but it is also dangerous. They are a corrective for each other but the danger is that there will be splits within the leadership which cannot be bridged, for feelings at times run high. Most of the serious crises that have arisen in Christian institutions were the result of internal differences, many of long standing. Individuals have taken advantage of the general situation in the country to improve their personal standing within the institution. There is ample evidence that a "house divided against itself cannot stand."

The announced program of the new government proclaims "freedom of religious faith." By and large this is adhered to. There has been no systematic religious persecution, although from rural areas there come stories of various pressures brought to bear. It is often hard to get at the truth of these and to know whether the pressure is directly because the people are Christian or because of a hundred and one other reasons that can be brought up. Such incidents are usually explained as the result of indiscretions by minor officials who do not sufficiently understand the policy they are to carry out.

Take, for example, the matter of Christian schools. A religious program is not allowed in the school. Fellowships are supposed to be centered in the church rather than in the school. In other words, the school is not to be used for direct evangelism. There are reports of social pressure being brought to bear on Christian students and of their being ridiculed. This has often backfired and tended to

produce a stronger Christian group than before. Thus at times you find a situation in which regular party workers have had to censure overzealous students with whom the initiative against Christian students has often lain.

An even more difficult problem for schools is the financial one. This amounts to a real crisis. Enrollments have in most places dropped way down as people cannot afford to pay the tuition. The staff cannot be cut and the income falls far short of meeting the expenses. Probably because of this the next few years will see the closing or turning over to the government of a number of Christian middle schools and hospitals. Some interpret this as an indirect attack on Christianity. I would not regard it as such. Christian institutions are caught in the same economic crisis in which all private institutions, be they schools, hospitals, banks or factories, find themselves. All are feeling the same pressure, and to regard it as being specifically anti-Christian seems to me to assume for ourselves an importance which we do not have in the total picture. However, I do believe that there is little doubt that the government eventually wants to have in its own hands the entire educational apparatus. It is just a matter of time, shorter for middle schools and a bit longer for the universities.

Education is Indoctrination

Schools are increasingly regarded as mediums of propaganda rather than of education. Courses in some cases are being changed by directive, and at other times because the teacher in charge feels it wise to make the change before it is forced. Thus in at least one university all reference to the influence of heredity has been omitted from the biology courses. Political indoctrination courses have quite naturally been changed from those of the Kuomintang to Marxist ones. They have also been greatly stepped up in content and in pressure. In one city, the first month of the spring term of 1950 was given over entirely to political indoctrination courses. All other academic work ceased (playing havoc with academic standards). From 9 to 12, 2 to 5 and 7 to 9, six days a week, there was intensive political training through lectures and even more through small discussion groups. The first reaction on the part of the Christian group was to throw up its hands and feel that the end had come. But the further reaction as the training went on was to deepen the religious life of the Christian fellowship and make individual Christians think more deeply than they ever had before on the meaning of their own faith in regard to some of the basic questions being raised.

The problem which caused most upheaval was that raised by the Communist thesis that "labor created the world." Christians who had never thought through the doctrine of creation but knew only that "God created the world," and took that rather literalistically in terms of the first chapter of Genesis, were greatly troubled. But questions were raised and pushed in the discussion until the Communist political worker admitted that "labor created the world" really meant "labor created society." One student approached the problem in the following way: "You say that 'labor created the world.' Very good, but what kind of labor, just everyone laboring hit or miss?" The answer was, "Of course not; there must be a plan." Then the question to which there was no answer: "Where did the plan come from?"

There was freedom to raise questions of this sort and to query. But at the end of the first week, when the group discussions had been summarized, put together and reported, it was found that the "correct" answers had not been reached and thus the problems were sent back to the groups for further discussion. The effectiveness of a solid month of political training cannot be underestimated. The extent to which it captures the enthusiasm of students depends much on the personality of the political leader. Even without that an ideological vacuum is being filled.

Have Care in Judging!

This is just an indication of the types of problem that Chinese Christians are facing. It is a situation which requires the utmost sympathy and understanding on the part of Americans and others who live outside. There will undoubtedly be many attitudes and developments in the life of the Chinese church that will cause serious concern and even antagonism on the part of American Christians. We must, however, refrain from condemnation and judgment, a judgment which is all too apt to be based on our sociological and political rather than on our spiritual heritage. We need to have confidence in the reality of the faith of our fellow Christians and trust that where men honestly and sincerely attempt to learn and follow the will of God in the tension and problems of everyday life, there is the Holy Spirit.

A final word about the future of missionaries. We have always held that the time must come when missionaries would diminish and native leaders come to the fore. That day is fast approaching. There are many who believe that the end of the "missionary" phase of the Christian church in China is at hand. There are still many missionaries working, and working effectively, in China. However, the area in which they can be effective is diminishing. Americans are suspect, because they are Americans and not because they are missionaries. Chinese are finding it unwise and increasingly embarrassing to be too closely associated with foreigners. As the policy of "leaning to one side" is intensified it is quite probable that missionaries will be more of a liability than an asset. Clear thinking unencumbered by a martyr complex is required to know when that time arrives. Many missionaries, particularly in the older age brackets, have given their lives to building up the work in which they are engaged. They hate to leave, feeling that they are running away, for theirs is the psychology that says, "I will stay until I am kicked out."

What About Missionaries?

On the other side it is difficult for some Chinese to bring themselves to tell their Western colleagues that they should leave. They hate to admit to themselves that such a situation has arrived. Also in many cases the missionary, directly or indirectly, represents the source of support, and his departure increases the economic problem of the person telling him it is time to go. Mission boards need to make it perfectly clear that there are absolutely no strings on the funds they give. This will mean that in many cases there will be no reports and that there will certainly not be audited financial statements as in the past. Absolute trust

and confidence are required in the Christian integrity of church leaders in China.

Although the end of missions in China may be in sight, this does not mean the end of Christianity in China. The church will go on. The work is now up to dedicated Chinese leadership, so far as the life of the church is dependent on human resources. The coming experience of the church in China may very well be a crucial and vital one for the life of the church the world around. Communism certainly represents one of the outstanding phenomena of the 20th century, and the way in which the church in China comes to grips with it may give a lead to the rest of the church as it attempts to meet the problem in the larger field of the whole world. Chinese Christians need our understanding, sympathy and prayers; they do not need our statements, judgments and pronouncements. These latter only make more difficult the task of Chinese Christians as they attempt to clear themselves of the prevalent charge of being agents of Western imperialism, of cultural encroachment. Out of their experience may come a clearer understanding of the message of the Christian gospel for these days. Let us not handicap them just to save our own face.

BOOKS

Can We Evolute Ourselves?

CREATIVE PERSONALITY. *By Charles Francis Potter. Funk & Wagnalls, $2.50.*

THERE are spots in the hill country of the south where marble is so plentiful that every little shack has a marble doorstep. With "Creative Personality" as its title, Dr. Potter's new book certainly has a marble doorstep. The question is what lies behind it. Not a mansion, unfortunately. Yet not a shack either. What we find is a good substantial creation, not breathtaking in grandeur or charm, but solidly constructed and made of durable ideas.

It is Dr. Potter's thesis that mankind is on the brink of a new advance in evolution. Thus far life has made three spectacular forward strides. In the first, life emerged from inanimate matter. The second witnessed the appearance of consciousness within life. In the third, consciousness expanded to become self-conscious; the thinking creature came to know he was thinking. The fourth advance in evolution—now imminent, Dr. Potter thinks—will witness the emergence of what he calls cosmic consciousness. Cosmic consciousness is defined as that state of mind in which an individual "becomes intellectually and emotionally aware of the universe as definitely and closely related to himself. He recognizes himself as an integral part of the universe, and even in spirit identifies himself with it. He partakes of its creative nature."

This is as close as the author comes to defining the new state abstractly. Fortunately he pours content into these words (which in themselves I found rather vapid) when he describes the outlook of the saints and founders of the great religions, whom he regards as the "growing tip of the race-life." To these men, in their moments of illumination, everything became suddenly clear. Not only did they see their duty distinctly; they became intuitively aware of the vastness and unity of the universe and the inner harmony of its laws. The whole world seemed suddenly vibrant with life and meaning. There was, moreover, an overpowering impression that they were related to it all, even to the point of identity. With this identification came great exultation and joy of spirit. Doubt, confusion and guilt-feelings disappeared, and they felt that in some sense they had already entered into immortality.

This, I suppose, is as much as one can expect in the way of intimations of a state of mind in thinking about which "we are in the same position that an animal would be that tried to imagine the self-consciousness of a man."

Personally I have no quarrel with Dr. Potter's thesis, which with the help of such men as Lecomte du Noüy and Gerald Heard has become quite popular of late. Like them, I see no reason to assume that evolution has reached the end of its rope, and I often feel that the only hope for man is for him to get away from what he now is. Moreover, if the human race has already produced forerunners of a higher species, certainly I know of no more worthy candidates for this mutational honor than the saints.

It is not in theme but in techniques that I felt the book fell down. How should we advolve (the author's word for deliberately directed evolution) toward cosmic consciousness? *Creative Personality* bristles with advice, but most of it sounds like this: We should come to know who we are. We should assume responsibility for our destinies. We should develop our potentialities to the full. We should learn to express ourselves and give of ourselves. Collectively we should plan on a grand scale. All of which, to me, adds up to something but little more subtle than a rousing shout to take the evolutionary bull by the horns. But what do you do with it once you have it? Here the saints and mystics themselves, with all their lack of the scientific information of which Dr. Potter makes so much, are far ahead of him.

HUSTON SMITH.

Books in Brief

THE RELIGION OF MAN. HIBBERT LECTURES, 1930. *By Rabindranath Tagore. Macmillan, $2.00.* Thirty years ago the name of Tagore was on many Western lips. The impressive figure, the fascinating voice and the almost magical presence of the great Indian poet and philosopher worked a charm which could be resisted by few who came into contact with him. Drugged with beauty, one could not easily think critically about what he said so beautifully. In reading his Hibbert lectures, or in rereading them now that they are reprinted, one finds that there is a positive content in them, a system of thought which, while thoroughly Oriental and basically Hindu, has ideas in it which are additions to, rather than contradictions of, the fundamentals of Western culture and Christian thought. But after all, Tagore reread seems poet and artist more than philosopher.

EVOLUTION AND THE BIBLE. *By James A. Becker. DeVorss & Co., Los Angeles, $3.00.* The jacket says that this is "a bridge between science and religion," and that claim is not without justification. The author is a devout and believing evolutionist, somewhat in the spirit of Henry Drummond. He does not go into much detail in his account of the evolutionary process, but he states its principles and main movements, and indicates its consistency with the Bible when intelligently read.

THE REPUBLIC OF ISRAEL, ITS HISTORY AND ITS PROMISE. *By Joseph Dunner. Whittlesey House, $4.75.* This very substantial history of the movements and events leading up to the founding of the Jewish state and of its development up to this time is written from the Zionist point of view. The author is a son of Samuel Dunner, who was one of the European pioneers of Zionism and was associated with Theodor Herzl. The essential records have been studied with care and many of the relevant documents are incorporated in the text or given in the appendices. Abundant and excellent illustrations are included. The work has been very properly hailed by many high Jewish authorities, such as the chairman of the American Zionist Council. From any point of view, it is an important contribution to an understanding of the rise and prospects of the state of Israel.

ORDEAL BY SLANDER. *By Owen Lattimore. Little, Brown (Atlantic Monthly Press), $2.75.* The prolonged investigation

of "Communists in the state department" by a Senate subcommittee ended the other day when a report submitted by its three Democratic members against the protest of its two Republican members was adopted by the Senate by the votes of 46 Democrats against 37 Republicans. Such absolutely solid party alignment is rather rare. The report, as everybody knows, gave a clean bill of ideological and political health to Mr. Lattimore and all others who had been under attack, and it bitterly excoriated Senator McCarthy—who is plain "McCarthy," or "Joe McCarthy," or "this man McCarthy," in Mr. Lattimore's own transcript of his testimony and argument before the senatorial committee. In this interesting and timely volume we have Mr. Lattimore's full statement of his side of the case, including not only the material which he presented to the committee but also an account of his earlier activities and of the way in which his family was dragged into the fray. From where a mere literary editor sits, it appears that a much needed investigation of Communists in federal service got badly bogged down (a) by hazy notions of what constitutes a Communist and (b) by partisan motives both in attack and in defense. W.E.G.

CORRESPONDENCE

Maybe There Was Protest

SIR: Belated congratulations for your fine editorial of July 19 on Dr. Milada Horakova, a Presbyterian laywoman who was recently hanged by the Communist regime in Prague as a traitor and an American spy. Since that time more Czechoslovaks have been hanged, tortured to death or condemned to life imprisonment because they refused to accept Communist domination.

In your editorial you asked: "Why, in view of the numerous protests from international organizations and prominent individuals around the world, was the Czech Brethren (Presbyterian) Church silent as this noted woman died for her faith in democracy?" This is a very timely and pertinent question. Yet it should be said that there is no way to know whether Czech Brethren were silent or whether they raised their voice in protest. In a totalitarian country like Communist Czechoslovakia there is very little opportunity to protest and there is no way at all to make your protest known to the church and to the nation. The church and individual Christians are under a complete control of the Communist state.

Please do not mention my name in your magazine. It could do harm to our relatives in Czechoslovakia.

New York, N.Y. [Name withheld.]

Syngman Rhee

SIR: After more than a decade of close friendship with Syngman Rhee and intimate association with the Korean cause across many years, I can truly say that no leader I have met in the quarter of a century that I have lived in Washington has more genuinely democratic ideas and is more alert to the devastation of Marxism than is Syngman Rhee. To attack him now, as some have done, when, even before our great decision, he was fighting bravely with inadequate defenses and with his back to the wall, is not exactly good sportsmanship.

I am grateful that in a nationwide broadcast John Foster Dulles, just back from Korea, declared that the amazing progress of Korea under the administration of Syngman Rhee was probably one of the chief reasons that the Communists struck at this time. That statement will be somewhat of an antidote for the poison of the reckless and false statements that have been made in the American press since this sneak attack was made.

There are many Americans who would risk the prophecy that long after the instigators of these unethical and undeserved attacks upon a very great man, at a most unfortunate time, are forgotten, Syngman Rhee will be in the history books as the George Washington of Korea.

FREDERICK BROWN HARRIS,
Chaplain of the Senate.

Washington, D.C.

Korea

SIR: To shift responsibility to the U.N. in no wise justifies America's entry into the Korean civil war. If a third world war is to be avoided it is high time the Western powers ended their hypocrisy and faced a few indisputable facts.

Ever since the Russian revolution the Western powers have been committed to the objective of restoring Russia to the capitalistic fold. The attempted invasion of Russia at the end of World War I having failed, diplomatic relations were severed and vast sums placed at the disposal of its Quislings in the hope of overthrowing its government from within. Russia's offer to join France and Great Britain in halting Hitler's rape of adjoining countries was spurned, in the hope that once having made secure Germany's borders Hitler would make short shrift of Russia. When hard pressed by German aggression the Allied nations welcomed Russian aid.

World War II ended, America wasted no time in serving notice on Russia that it was out to destroy it, and geared its foreign policy and military machine to this end. Every suggestion advanced by Russia designed to better international relations has been cynically rejected as worthless, on the assumption that Russia cannot be trusted, and every move to improve its position scathingly condemned. We have ceaselessly charged Russia not only with failure to cooperate in international affairs, but with directly stirring up trouble in any dispute where communism was involved. Protesting its impenetrable iron curtain, we inconsistently claim to know all the Kremlin is thinking and scheming.

Suppose southern Korea had invaded the north and Russia had taken the same swift action that America has taken in the present Korean crisis. The whole Western world would have screeched to high heaven in protest. Nor is it conceivable that the Western-dominated U.N. would have taken immediate steps to endorse Russia's intervention, sent its flag to fly by the side of Russia's flag and called on its nation members to support it. One is led to wonder if the U.N. is the impartial, conciliatory agency that is its sole justification for existence. In view of the West's hardened, inflexible attitude toward Russia, obviously favored by the U.N., what hope remains of preventing World War III which, once started, is the end of Western civilization?

WILLIAM E. HAMMOND.

Walker, Minn.

We Ask Amiss

SIR: "Five Years from Hiroshima" (Aug. 2) is a sobering recital of disaster ahead. Nothing but prayer can save us. During a year spent in various parts of the country I have heard, in Sunday morning services, very little prayer concerning international relations. No doubt there is much fervent personal and group praying, yet we ask and receive not because we ask amiss.

We pray for Stalin's conversion or correction whereas first we should pray for Truman's and, even before that, for our own.

We pray for victory, whereas we should pray for God's will to be done whether it means victory or defeat.

We pray for success in war and at the same time for abolition of war—a contradiction. We lack integrity. "Unite my heart to fear thy name."

Although we pray in groups, the groups are sporadic, unrelated to one another. From association would come a feeling of comradeship and power. Maybe a nationwide spiritual network of prayer, with frequent exchange of reports, would bear the same relation to our life today that a gathering of "two or three" bore to life in the time of our Lord.

Praying together would be a great psychological experiment, not in the sense of testing God, but in the sense of exercising our spiritual wings, in his presence and with his guidance. The psychic possibilities are interesting; the spiritual possibilities, limit-

less; the international results, quite incalculable.

Madison, N.J. FRANCES DOHERTY.

Nearer Second Coming?

SIR: In your editorial "Five Years from Hiroshima" (Aug. 2), you set forth some facts very disheartening to those who are hoping to see the forces for good prevail in our world. You close by asking what is the end to which the past five years have brought us nearer. In my judgment we are five years nearer the second coming of the Christ, when he is to take over the rulership of the nations and subdue them in righteousness. And I think the majority of Christian people are leaning toward this conclusion.

Montrose, Colo. E. R. HARTMAN.

The Last Days

SIR: We are now obviously living in the last inherently bloody days of that psychological monstrosity known as Christianity. Fear not that which takes its place. It can't be more bloody, as the past 19 centuries have most glaringly shown.

Dayton, Ohio. WILLIAM DEGARIS.

Los Angeles C.O.'s

SIR: In the two cases of nonregistration for the draft now being appealed to the Supreme Court from California, both the appellate court and the federal district court have held that there is no place for conscientious objectors who won't even register. Too many pacifists seem to accept the underlying assumption that they are "a danger to the kind of country the U.S. is in 1950," or that "nonregistration for the draft strikes at the very heart of the civilization in which we live." Incidentally, any Selective Service clerk can complete the registration by filling out the proper card. (See Selective Service Regulations 1948, Section 642.31.)

We believe on the contrary that our country is benefited by every person in it who gives allegiance to God above the dictates of any human group, who values the human spirit and unselfishly attempts to work for what he considers the best interests of the community and the human race. The conscientious objector and the soldier are both honestly, we hope, working for a better world—but with different tools on different levels.

Robert Cannon and Robert Richter, both sentenced to three years in prison for refusal to register, must not be considered enemies of society. They endanger nothing but our ego. It is feared by some that the free exercise of conscience (of the First Amendment) would be exploited by selfish ingrates who might drive 90 miles an hour to get to church, for example. We ask a simple question. Is there a jury in the United States who would be so indiscriminating as to call such action religious?

In these cases the judges have not allowed the jury to apply the First Amendment apparently out of fear of its misuse. Surely freedom of religion implies some physical response more dynamic than energization of brain cells. If not, our gospel is bereft of power and the church is again subservient to the state.

Members of the church can then be ordered to drop the H-bomb even while repeating the Lord's Prayer. People say it is better to drop the H-bomb than to feel that life is not worth saving, but is it not true that the very willingness to drop the H-bomb reveals a belief that life is not worth saving?

The church would better affirm its belief in conscience right now before it is too late. If it stands by without protest while conscientious objectors go to prison, the church is rehearsing its own imprisonment.

ALLAN A. HUNTER.
Mt. Hollywood Congregational Church,
Los Angeles, Calif.

In Germany

SIR: We would deeply regret it if The Christian Century should stop coming. Even here in the western part of Germany the only American papers available are, apart from a limited number of daily papers, the ordinary kind of reviews such as *Life, Picture Post, Saturday Evening Post, Time, Newsweek,* etc. Even if bookshops and newspaper stands could get The Christian Century through the usual channels, very few would have the financial means of doing so. This also applies to the libraries of theological seminaries and church faculties.

I would be very glad indeed, therefore, if The Christian Century could find a way to continue supplying us with even a small number of copies. We would do our very best to pass them on to people who can make the best use of them. As far as we are concerned, I can say that we could hardly do without it, as it is for us the only way to get any news about what is happening in America. We should sorely miss this review if it should cease to reach us. We should be very grateful, therefore, if this valuable service could be continued.

Oekumenische Zentrale, W. MENN.
Frankfurt-am-Main, Germany.

At the Vatican

SIR: Pres. Truman's recent action in proposing formal diplomatic relations with the Vatican leads to the hope that the issue will be presented to the Senate to handle. That will involve considerable controversy, but the Senate should have the responsibility of the decision.

Those of us who oppose such relations need to enlist the opposition of the Roman Catholic Church to the proposal. This might be done by taking a lesson from history. As I recall, two explanations have been offered to explain the discontinuance of the earliest U.S. representation at the Vatican. The first was that Congress refused to vote funds for it; the second that the Vatican objected to the Protestant services provided for the American staff. The second offers a sure method of having the Roman hierarchy decide that this representation would be unconstitutional.

In the bill proposing such representation or authorizing funds for this purpose, add these stipulations: that a Protestant minister, recommended by the Federal Council's committee on chaplains, be commissioned as a chaplain and attached to the Vatican representative's staff, that "reasonable facilities"—i.e., a hall or chapel as well as an office—be provided for him, and that his presence at the Vatican should be mandatory as long as the U.S. representative were there. That is, if persecution in any form should interfere with his work, then his withdrawal would require the withdrawal of the embassy until the difficulty should be cleared.

This would probably cause the immediate dropping of the plan.

D. GREGORY REID.
Presbyterian Church,
Mt. Pleasant, Utah.

Reputation-Building

SIR: By constantly reporting in your pages the resolutions passed by obscure Protestant councils against the appointment of a new ambassador to the Vatican, you are only building for yourselves a reputation for meanness and provincialism.

San Diego, Calif. W. R. O'MEARA.

Race Conflict in Dallas

SIR: I happened into Dallas on a business trip just as the papers were running front-page stories on violence arising from racial conflict on the south side. The conflict has arisen chiefly over housing. Out of the rural counties of east Texas, southern Arkansas and northern Louisiana thousands of young Negro workers have moved into Dallas during the past decade. As the areas occupied by older Negro residents filled up, some of the newcomers sought to move into near-by sections occupied by white residents. Signs reading "White Section" were put up on lawns, but within the last six months Negroes have moved into the areas. Six cottages in the contested areas have been bombed, set on fire or wrecked. Violence has resulted in some personal injuries.

Now, what has the larger community done to ease the situation? Nothing, apparently. In its appeal to Gov. Shivers on July 8, the N.A.A.C.P. charges that the city government has been unwilling to assume official responsibility for helping to guide the relations of its residents. Officials have refused to appoint an official commission to study the tensions and guide the way toward racial understanding as has been done in other cities. The police have not arrested anyone in connection with the bombings. The city officials turned the appointment of an unofficial interracial committee over to the Dallas chamber of commerce, where financial and real estate interests are dominant. Negro leaders fear

that the basic question of civil rights will be shunted into the background.

One would expect that in a city with such strong churches as Dallas, those churches would be exerting a powerful influence for racial justice and good will. If any such moves are in process, they are not apparent. It seems that the larger bodies of ministers look to the local ministers in the conflict areas for guidance. In talking with several of these ministers I found only one who did not refer to his colored neighbors as "niggers." He was a Negro Baptist pastor. One white pastor asserted: "God intends for us to live separately. The Bible clearly teaches racial segregation. I preach it to my congregation."

With such teaching from the pulpit, it is not surprising that racial enmity flares into open violence in the area. Another explained that he and his colleagues are trying to save their homes and churches from "invasion by Negroes." He said that if the nine white churches in the conflict area, with property worth close to $2 million, were to sell to the Negroes, it would be at serious loss. He was concerned too about the many elderly white people in the cottages in the area. "They have been here for years," he said. "It is not just or fair that they should be forced out by these incoming niggers." This man represents the churches on the interracial committee of the chamber of commerce.

I should like to add the comment of a young Negro, studying in a G.I. night school and working during the day to support his wife and two children. "We are all good Americans and have fought for our liberties," he said. "I have a white neighbor next door. We get on all right together. Why should not all do the same? Let us live together in good will and peace. That is the gospel of Christ which ought to be our guide in situations like this one in south Dallas." MARTIN HAYES BICKHAM.

Wilmette, Ill.

Is This the Lesson?

SIR: Is the first lesson we learn from the study of great churches that rural churches must not be denominational-centered but community-centered? When do we begin the radical change?

Athens, Ohio. FRED LUCHS.

Footnote on Profits

SIR: From Mr. MacDonald's letter (June 28) charging misstatements in my "Morals of the Market Place": "The irrefutable statistical facts are that U.S. Steel's profits, by any accredited method of measurement, have been less in terms of its own comparable history than ever before, and less than the average of most corporations in this land."

From a news dispatch dated July 25: "U.S. Steel net profit for the first half of this year was $119,079,238. . . . Net profit for the June quarter was $69,861,496. . . . Earnings this year were the largest for any quarter since the final three months of 1916 which was an all-time record."

That $119 million for the first half of 1950 needs to be compared with the 1949 all-year high of $166 million. Misstatements, Mr. MacDonald? CLAIR M. COOK.

Bethany Methodist Church,
East Rochester, N.H.

Salvation Army and 'Y'

SIR: I wish to register my surprise at the uncalled for reference which you made to the Y.M.C.A. in the editorial comment regarding Evangeline Booth in your Aug. 2 issue.

As the world leader of the Salvation Army, Miss Booth's life achievements deserved the praise and admiration of Christian leaders everywhere. The indirect and slighting reference to the Y.M.C.A., however, is unsportsmanlike and does not belong in the columns of a respected magazine whose policy and practice in such matters are usually fair and objective.

Those in position to appraise the records of the Y.M.C.A. and the Salvation Army in World Wars I and II are aware of their strengths and weaknesses. They cannot be compared because of their dissimilarity. There is adequate credit due each. They should not be played off against one another.

Y.M.C.A., URBAN WILLIAMS.
Pittsburgh, Pa.

[No slight to the Y.M.C.A. was intended. But if 'Y' leaders do not recognize the differing estimates of the Salvation Army and of the 'Y' held by soldiers in World War I, that indicates how far out of touch with doughboy opinion they were.—THE EDITORS.]

Intelligent Isolationism?

SIR: I have just finished reading your editorial "Revolution in Foreign Policy" (Aug. 9), and find it most stimulating and helpful. However, are you really fair to those of us, along with Mr. Muste, who question the basis of U.N. participation in Korea?

You say, "If there is any better formula than that [referring to Mr. Muste's position] for wrecking the United Nations, strengthening isolationism, turning the world over to a galloping communist advance and bringing on atomic war, it has not come to our attention." Most pacifists have been strong supporters of the U.N. Just because we question some of its activities certainly doesn't mean we do not believe in the organization. And then you insinuate we are isolationists, without distinguishing us from the reactionary, conservative variety. Does not the Christian ethic demand that we isolate ourselves from some things? Perhaps a healthy internationalism demands some intelligent isolationism.

Then you talk about our beliefs turning the world over to a "galloping communist advance." This is a complete antithesis of what we are working and praying for. Just because I don't club a murderer over the head doesn't mean I agree with his actions. I would still rather see a nation "destroyed" to save a world than have the world destroyed to save a nation.

Finally, you infer that our beliefs would speed an atomic war. Many of us have spent a number of sleepless nights thinking of ways to avert such a catastrophe. Now we read that we are encouraging it. Frankly, I cannot understand why you would make such a sweeping generalization. Even if what you say is true, could it have not been infused with more understanding?

CLYDE E. WEAVER.

Brethren Service Commission,
Butner, N.C.

Correction

SIR: Your editorial note on Ambedkar becoming a Buddhist (p. 604) contains one inaccuracy: "Today it [Buddhism] has about 13 million adherents there." That figure applied before 1937, when Burma was separated from India. In 1941 the Indian subcontinent, including Pakistan, had only 232,003 Buddhists, of whom 167,413 were in Bengal. MASON OLCOTT.

Univ. of Pennsylvania,
Philadelphia, Pa.

Detroit More Christian

SIR: In the Aug. 2 issue, your Chicago correspondent reports the president of the Chicago church federation to have called upon Protestant ministers to pray for victory for the U.S. armed forces in Korea. "We must believe the concerted action of the United States in the Korean crisis is an attempt to stop a world conflagration," said Mr. Fowler. He asked ministers to pray that "the right will prevail in the present conflict against the forces and influences of the godless and materialistic."

In the same issue your Detroit correspondent reports on a statement of the Detroit council of churches which said: "The aggressive military action recently launched by North Korea precipitated what could become the worst holocaust in human history. This is a sobering and solemn moment. It is no time for rash, hasty or irresponsible action. It is no time for hysteria." The council pointed out that both sides lose in modern war and called upon peace-loving citizens "to pursue through the United Nations every honorable means of restoring peace." It further urged the American people to repent of their failures in preventing the present situation.

I venture the opinion that the Detroit statement partakes of the spirit of Jesus who said, "Love your enemies, do good to them who hate you, bless those who curse you, pray for those who abuse you," while the Chicago statement resembles the petitions offered to the tribal god of ancient Israel to whom David prayed:

> Oppose, O Lord, my opponents;
> Fight those who fight me.
> Lay hold of buckler and shield,
> And rise up to my help.

WILTON E. HARTZLER.

Seattle, Wash.

NEWS of the CHRISTIAN WORLD

Scottish Home Rule By-passed

Labor Party Declines to Make Good on Pre-Election Stand—Deplore Lack of Mature Radio Preaching

EDINBURGH, Aug. 4.—Many Scotsmen have a bone to pick with Hector McNeil, secretary of state for Scotland, over his refusal to yield an inch on the subject of Scottish devolution. [This refers to the movement for Scottish home rule.—Ed.] The Labor party has repeatedly called for devolution, but since achieving office has declined to move in the matter. The root trouble is that with every increase in socialism or nationalization, the disentangling into English and Scottish sections becomes more difficult. Huge nationalized monopolies controlled from London are not easily fitted into two separate political economies. Meanwhile, people here are much interested to learn of the proposal, initiated by Mr. McNeil, that Edinburgh be chosen as the 1951 meeting place of the United Nations Assembly. Mr. McNeil has followed up his proposal by announcing that the civil service would clear out of St. Andrew's House to make way for the U.N. secretariat; this would mean finding room elsewhere for 1,300 civil servants. The main U.N. sessions could meet in either Assembly or Usher hall, each of which seats 2,000.

Many Find Radio Preachers 'Too Immature'

Criticism is being made in the press here that too few of the preachers who speak on the religious radio programs of the Scottish section of the British Broadcasting Corporation are men of established reputation above middle age, and that some of Scotland's finest preaching is not being heard on the air. Most of the preachers who broadcast are under 45. Many correspondents emphasize the necessity of preaching to the cultured and the thoughtful, since habits of thought move downward and outward, reaching the multitude through the few. Of the minority who listen to serious broadcasting, many are of the type who will pass on what they hear. It is admitted that popular services, such as community hymn-singing, have their place, but all agree that these should not play a major role in religious broadcasts, which should appeal primarily to the more thoughtful and be made by men of rich spiritual experience, even if they are not always technically first-class broadcasters. In the Scottish region, the B.B.C. is supervised by Melville Dinwiddie, who strongly encourages religious programs, as did Lord Reith at London headquarters in the early days. Both Dinwiddie and Reith are sons of Scottish clergymen.

Scottish Church Journal Seeks To Clarify Seretse Affair

Life and Work, the organ of the Church of Scotland, recently published an illuminating article on the affair of Seretse Khama, chief of the Bamangwato tribe in Bechuanaland, Africa. The core of the problem, the article points out, is not how the British government, or even the Union of South Africa, views the marriage of black and white. It is rather that Seretse walked roughshod over his people's most cherished constitutional practice and tradition, of which the British government is guardian and trustee. Other considerations are the alienation of the progressive and enlightened section of South African opinion, the strengthening of the anticolor Malan government, and the strong native African opposition, outside the tribe concerned, to the marriage of white and black.

Chief's Action Flouted Tribal Custom

The article points out that Seretse's tribesmen are concerned for what they feel is the right maintenance of their ruling house. Bantu Africa is quite sure that chieftainship requires constitutional safeguards, and that the choice of the mother of the chief's successor is more than a matter of individual predilection; she must be "the wife of the country." The fact that the Bamangwato, in council assembled, twice refused consent to the proposed marriage led the London government to refuse to sponsor it. Incidentally, Mrs. Seretse Khama is a Presbyterian and an educated woman. It was at one of the international student centers in London that the couple first met. Everyone agrees that the chief, who is a Christian, is an amiable and upright young man. The commonwealth secretary who has been handling the matter is Gordon Walker, son of a Scottish judge in India. He is known as a man of broad sympathies, particularly for the underdog, and of a wise and conciliatory nature.

And So Forth

It may seem strange that the best biography in our time of the rough, reforming Scotsman John Knox should have been produced by one who is an Englishman, an Anglican and a conservative aristocrat. But such is the case. For those who have four guineas to spend, William Croft Dickinson's two-volume edition of *John Knox's History of the Reformation*, with its masterly introduction, is well worth the cost. It will send readers back again to Lord Eustace Percy's *John Knox*.

A salesman in a bookstore on Princes street reports that James Black's posthumously published *The Days of My Autumn* is temporarily sold out; that Neil Paterson's latest novel, *Behold Thy Daughter*, is attracting wide attention; and that Tom Baillie's *Belief in Progress* is drawing many serious readers. A delightful *Scots Anthology* by John W. Oliver and J. C. Smith is recommended in the University of Edinburgh's *Journal* as "the ideal book of Scottish verse."

One of the liveliest Christian minds in our country was lost to the service of the Church of Scotland by the death in his early sixties of Alexander S. Kydd, for many years general secretary of the Foreign Missions Committee. Kydd was a product of an Evangelical Free Church home, of the liberal theology which so invigorated the Christian faith here in the early years of the century, and of the missionary inspiration which was illustrated and focused in the Edinburgh Conference of 1910.

INNES LOGAN.

Ministers Confer With Sociologists

Liverpool Debate on Race Problem Is Outgrowth of Amsterdam—Calls War Worse Than Communism

LONDON, Aug. 3.—One local outcome of Amsterdam is the discussions which have been going on in Liverpool between an interdenominational group of clergymen and social scientists from Liverpool University. The theme of the discussions has been the color problem, which Liverpool has to an extent shared by no other British cities except London and Cardiff. The scientists wanted the clergy's help in exploring the Christian doctrine of man and in carrying on their actual case work. The clergymen wished to discover from the scientists how social research might guide them in their work. It was a hand-to-hand consultation in a field normally dealt with by workers in isolation. Such an encounter between the sociologist and the parson, it is agreed, needs to be repeated in other places if the Amsterdam affirmations are to take root in practical affairs.

Prefers Communism to Third World War

Donald Soper, one of the younger Methodist leaders well known for his vigorous evangelism in London, dropped a bombshell at the recent Methodist Conference when he declared that he would rather see the world overrun by communism than engaged in a third world war. Dr. Soper is not an incipient Communist, or anything like it. He distrusts the Kremlin, but he also distrusts the other side. Unlike many others, he remains faithful to his pacifism, which dates from the thirties. In his opinion, mass violence can lead to nothing but mass death and destruction. Is that, he asks, worse than communism? His statement has launched a useful debate. But it must not be taken as evidence that opinion in religious circles here is opposed to stopping Russia in Korea. The Methodist Conference heard Dr. Soper in silence, and later took pains to point out that he spoke for himself alone.

Ceremonies Recall Reformed Tradition in England

Two recent ceremonies in London have called attention to the presence in our midst of the Continental children of John Calvin. In St. Paul's Cathedral an anniversary service celebrated Edward VI's granting of a charter to the Protestant refugees from France and the Low Countries in July 1550. That action 400 years ago was a step in the evolution of religious toleration in this country; it meant freedom for minority religious groups to worship and to build churches. On July 23 10-year-old Princess Irene of the Netherlands laid the foundation stone for a new building to replace the great Dutch church in Austin Friars, near St. Paul's, which was destroyed in an air raid. In a sermon at the cathedral, Dean W. R. Matthews emphasized the Reformed tradition in English religious life, pointing out that while Anglican worship may differ

from Continental customs, it is at one with them in its appeal to the Scriptures as the word of God.

Anglicans Debate Place of Women in Ministry

The debate on the ministry of women within the Anglican church goes on. It has been carried further with the issuance of a pamphlet on the position of deaconesses in the church. These women do a great deal of devoted work in the parishes. They are curates in all but status; they cannot, however, preach or fulfill the functions to which even a lay preacher is entitled. Since women of intellectual competence are not drawn to the order of deaconesses, the church loses a wealth of potentially valuable service. At its annual meeting the Society for the Equal Ministry of Men and Women was gloomy about the prospects for women in the Christian ministry, believing that fewer doors are open to them today than in the past.

Spirit of Readiness for Emergency Prevails

We are being prepared for any kind of emergency. Home defense measures are being stepped up and volunteers for all kinds of services are being called for—a situation grimly reminiscent of war days. But there is no panic and no belief that war is near. The long discipline of alarms through which this country has passed provides it with a deceptive calm when the fates are moving darkly. There is general relief that the test now being made in Korea has come at last. Everywhere America's leadership and determination are saluted. There is deep gratitude in the heart of the common man, who feels that even the Kremlin, unless it is as blind as Hitler was, must recognize the unity and power inherent in the free peoples.

And So Forth

Thousands of historical links with America are scattered over these islands, often in remote places. It is being suggested that we mark these sites with commemorative plaques so that wayfarers from across the Atlantic may more easily find their way among them. One correspondent writes in the *Times* that he has a list of 300 such places, along with the names of some 400 famous Americans connected with them.

"Keswick"—mother of many religious conventions—has drawn 4,000 persons to its great marquee in the Lake district this summer. This interdenominational gathering remains faithful to the original invitation of its founder, Harford Battersby—"for the promotion of practical holiness." Features of the convention are its remarkable early morning prayer meetings and its vigorous missionary witness.

The Student Christian Movement has been attracting great crowds to its annual conferences at Swanwick, its traditional rendezvous. One conference of over 300 students was devoted entirely to study, with the Epistle to the Colossians as the center piece. A special library was assembled, and a new commentary on this epistle prepared for the conference. Evening meetings were devoted to public expositions arising from the text. The S.C.M. is powerfully at work in our colleges and universities and is establishing an increasing number of branches in the upper classes of the state schools.

CECIL NORTHCOTT.

Students Offer To Assist Jews

Berlin Protestant Groups Join Effort to Squelch Anti-Semitism—Bach Celebrations Air Debate

SOVIET ZONE, GERMANY, Aug. 1.—Following up the resolution against anti-Semitism passed by the national synod of the German churches in April, several Protestant student congregations in Berlin have announced that if any Jewish graves are desecrated in the future, they will restore them. They also have offered to help any Jewish fellow students who suffer social or economic disabilities. The student congregation at the technical university has expressed a desire to have its choir sing regularly in the Jewish hospital. In the letter conveying this desire the students wrote: "We should be very glad indeed if you will understand this gesture as an attempt to make good for injuries of the past and to find a way of cooperation." In their weekly newspaper Berlin's Jews have expressed their gratitude for the Protestant students' initiative.

Bach Celebrations Inspire Political Comment

The celebrations in Germany in honor of the 200th anniversary of the death of Johann Sebastian Bach continue to be of two types (see The Christian Century for April 24, p. 651). Most of the celebrations, both national and local, have taken place in churches, as would be expected from the nature of the great organist's compositions. There were concerts featuring the organ and other instruments, as well as vocal soloists and choirs. At the same time, the question of what sort of person Bach really was and what he means today to the millions who admire his music was raised by critics and interpreters. In East Germany, political considerations played an important role in the celebrations. There Bach was called a progressive who, if he were alive today, would stand with those who are "fighting for peace and for a better understanding between the nations"—in the manner of certain left wing political groups.

'Christian Literature Must Not Be Dull'

An article carried by several of our church periodicals appeals for Christian literature, particularly for young people, which is not dull. The author says that although Christian literature must observe definite limits of decency and good taste, there is no reason why it should not be presented in an entertaining manner and put out in attractive format, with good illustrations. He even suggests that church publications might print detective stories written by Christian authors. "This kind of Christian periodical could find a place on the newsstands, at railway stations and in bookstores, and help make an end of secular, sensational types of youth papers," the article concludes.

Newsstand Wares Typical of Two German Zones

The wares displayed on newsstands these days are in a way typical of the spirit not only of publishers but also of their customers. In western Berlin and in West Germany, illustrated weeklies and magazines dealing with current events in lively and interesting manner are popular. At the same time, one finds many illustrated magazines which are supposed to be artistic but are really only cheap sex exploitations. Apparently the Bonn government has taken no steps to prohibit this kind of pornography. In eastern Berlin and East Germany the newsstands do not seem to display this sort of journal, but the limited number of publications they offer specialize in party politics, most of them in a very one-sided manner. Technically they are inferior to those offered in the west. Outsiders may be surprised to learn that in east Berlin one cannot buy papers published in the western zone, and vice versa.

Nihilism Discussed from Christian Point of View

In a new pamphlet, *Western and Eastern Nihilism Viewed by a Christian,* Ernest Benz makes the point that nihilism did not fall from heaven like a meteor, but must be understood as the "characteristic answer of the European spirit to a specific failure of the church; namely, to the fact that the church made herself dubious by giving up her original concern, changing it to doctrine and theory in the west and to liturgical ceremony in the east, instead of being a source of the forces of love which are realized in history." There certainly were and continue to be tendencies toward nihilism in the philosophy and literature of Europe. Nietzsche is still influential in the west, Dostoievsky in the east. Both preached the new man-god who may do anything he wishes. Benz concludes that nihilism can be overcome only when the church admits her guilt and tries to make a new start. His pamphlet is published by Evangelisches Verlagswerk, Stuttgart.

New Book Presents Christian Philosophy of History

Among German scholars who are concerned with a theological interpretation of history Paul Schuetz, preacher and professor of Hamburg, is one of the most outstanding. His latest book, *The Mystery of History* (Johannes Stauda, Kassel), sets forth the elements of a Christian philosophy of history, which in essentials differs from any current secular approach to the subject. The volume is not easy reading. Perhaps it is not surprising that such a clear and to some degree one-sided treatise should come out in Germany, where more than anywhere else in the Occidental world secular philosophy has proved inadequate as a guide in the tragic war and postwar days. A new edition of Schuetz's *Why I Continue to be a Christian* has just been published, and his *Das Evangelium,* which treats the Gospel of Mark in relation to the present day, enjoys continuing popularity.

Observe Similarity in Modern, Medieval Art

In discussions of the role that modern art should play in the church, the point is often made that it should not be too hard to accustom Christian congregations to the new forms, since in many respects they resemble art works of the Middle Ages, to which nobody objects. To demonstrate this similarity, the art calendar *Rufe ins*

Jahr (Kreuzverlag, Stuttgart) includes among its 30 reproductions a number of medieval and modern examples. While the two tendencies of course are not identical (much modern European art is subjective, that of the Middle Ages objective), they certainly have points in common. An example is Wilhelm Gross' "Altar of Mercy," in which the story of the Good Samaritan is told in a manner reminiscent of medieval sculpture.

And So Forth

Numerous teachers in East Germany are finding it difficult to teach, as they are compelled to do, according to the materialistic approach of the historian Mischulin, who maintains that Christ has importance simply as a myth, and that the hero of the age of the Reformation was not Martin Luther but Thomas Münzer, the social revolutionary. The pupils, too, are often unwilling to accept the new doctrine.

Herman Diem, prominent among the younger theologians, has returned from a trip to America made in company with a number of other church figures. In a pamphlet, *Amerika-Eindrücke und Fragen*, he records his impressions. The churches of America and the churches of Germany, he says, have both shortcomings and merits and could learn from each other. He is enthusiastic about the good that can come from personal contacts between American and German churchmen, and is sure that if they had known each other better in the past, two wars could have been avoided.

Only two pastors are available to serve the German Protestants in the territory east of the Oder and Neisse, now under Russian and Polish control. The number of Protestants there has shrunk to 175,000.

A recent regional church meeting held at the Nicolaikirche in Potsdam, which suffered heavy bomb damage during the war, was attended by thousands of persons.

The Berlin higher church council, which heads the various provincial and regional churches of what was formerly East Prussia, is celebrating its centenary. Bishop Dibelius stated recently that the organization helped a great deal to make the eastern churches of Germany progressively more independent of the state.

Among the famous deceased members of the Berlin Academy of Sciences whose pictures appear on the stamps celebrating the 250th anniversary of the institution is Adolf von Harnack, the great church historian.

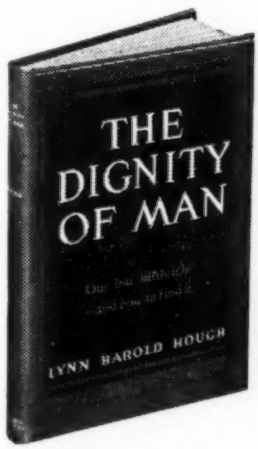
GERMANICUS.

Seek Names of Emigrants From Huguenot Settlement

As part of the celebration of the 250th anniversary of its founding by French Huguenot refugees, the town of Friedrichstal, near Karlsruhe in Baden, Germany, has published a 416-page "Community Chronicle," which it desires to send to emigrants from Friedrichstal to the U.S.A. and to their descendants. Since the list of emigrants was lost during World War II, persons with the following names are asked to write to Max Borell, burgomaster, for their copies: Barié, Borel, Demarez, Füssler, Gassmann, Giraud, Gorenflo, Heidt, Hengst, Herlan, Hornung, Karle, Klein, Lacroix, Lichtenwalter, Mahler, Manz, Maurer, Mayer, Meier, Reuter, Siegrist, Schönthal, Schweiger, Schweigert, Sutz, Thibaut.

The Dignity of Man

by LYNN HAROLD HOUGH



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THE CONTENTS

THE DIVINE IMAGE—OVER NATURE AND UNDER GOD—STAND UPON THY FEET AND I WILL SPEAK WITH THEE—HOW MUCH IS A MAN OF MORE VALUE THAN A SHEEP?—HE CAME TO HIMSELF—THE OFFSPRING OF GOD—THE GREAT BETRAYAL—SIN AND EVIL—THE ORIGIN OF SIN—DEALING WITH EVIL—DEALING WITH SIN—CONFRONTING THE CROSS—THE TERRIBLE CHOICE—THE FELLOWSHIP OF DISINTEGRATION—THE FELLOWSHIP OF THE DIVINE GRACE—THE FELLOWSHIP OF THE FORGIVEN—THE GREAT INVITATION—SOCIAL ACTION—ALL THINGS ARE YOURS—THAT WHICH IS NOT SUBJECT TO DESTRUCTION

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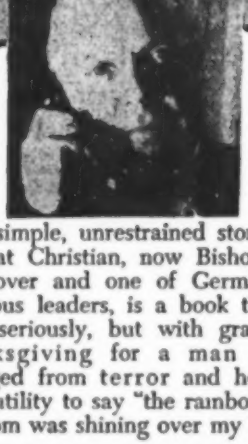

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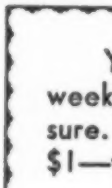

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Witnesses Pack Yankee Stadium

Delegates from 67 Nations Hear Early Armageddon Promised—Protest Ellis Island Detention

NEW YORK, Aug. 7.—Since last Monday Yankee Stadium has been packed daily with 60,000 to 75,000 Jehovah's Witnesses from 67 countries assembled here for the international convention of what is officially known as the Watch Tower Bible and Tract Society. Outside the stadium, in a half-dozen tents, 20,000 meals were served hourly during the three daily dining periods. Seven thousand volunteers prepared and served the meals, gave first aid (700 were overcome in the broiling heat on opening day), cared for lost children, and operated post office, lost and found, reservation and other services.

"I've never seen anything run so smoothly before," said a city health department inspector. The police inspector in charge of the 50 patrolmen assigned to keep order declared that "it is the most orderly crowd ever to occupy Yankee Stadium." Hotels throughout the city were packed with delegates, while 15,000 were cared for in a tent and trailer city set up in New Market, N. J. At the final session, 87,195 crowded into the stadium, while 25,215 in near-by streets heard the proceedings over a loud-speaker system and 11,297 listened to a broadcast in New Market.

See Armageddon Approaching

Each day was filled with powerful oratory, most of it reiterating the society's basic teaching that the battle of Armageddon is near, after which there will come to pass an earthly paradise in which sinless people will live forever. It was apparent that the Witnesses see the present struggle between East and West as leading up to this earthly destruction. The two temporal forces, they say, will be "reduced to powder" in the conflict, while the battle of Armageddon will clear the earth not only of communism but of the "great religious masquerade sprung by educational systems and organized Christianity."

However, a resolution adopted after two hours of oratory by Nathan H. Knorr, the society's president, led some observers to wonder if the Witnesses may be trimming their sails so far as recognition of temporal authority is concerned. It read, in part: "While rendering first to God what is God's, we will, as long as this world lasts, render to Caesar what is Caesar's, leading peaceable, well ordered lives as Christians." And it put the Witnesses on record as recognizing "temporal authority" until the establishment of a "theocratic government," which they see following Armageddon. "Theocracy's increase" was the theme of the convention.

In his introductory address, Mr. Knorr assailed communism and Catholicism alike, declaring that "hypocritical Christianity" is to blame for the spread of communism. Both, he said, are "ripe for total destruction." He scored those who charge his sect with being a species of communism. How could that be, he asked, when Witnesses in countries in the Soviet orbit have been hounded and their property confiscated? Alfred Ruetimann, manager of the society's affairs in eastern Europe, told of repression directed against Witnesses in nations there. He said that except in Hungary and East Germany, where private congregational meetings are permitted, the society has been officially banned in all countries behind the iron curtain. Erich H. Frost, delegate from Germany, said that the 22,976 Witnesses in East Germany are prepared to go underground, as they did under the nazis.

Protest Ellis Island Detention

In a later address, Mr. Knorr called upon the 12,000 foreign delegates to protest to their New York consular offices, and urged Americans to complain to Washington, about the treatment many of the Witnesses from abroad suffered on arriving in the U.S. Nine delegates were detained at Ellis Island, 276 were paroled to the society's foreign representative, and many others had their passports confiscated. Some were required to pay $500 to $1,000 bonds. All but two were finally released.

Immigration officials said they acted to determine whether "advocacy of extreme pacifism at this time might endanger public safety." Mr. Knorr called the explanation "completely phony," denied that any of those held were extreme pacifists, and contrasted the treatment with that accorded two German church leaders who recently visited this country. Describing the churchmen's record on nazism as "spotted," he attributed their easy entrance into the U.S. to their religious affiliation.

Girded for Legal Battles

The story of how Witnesses have preached the gospel in public and won fine legal points in the high courts of many lands was told over and over again during the sessions. Hayden C. Covington of San Antonio, the society's legal secretary, said that the major legal battles have arisen in the U.S. and Canada. He declared that there has been a "great clearing in the field of worship" since 1935, pointing particularly to the Supreme Court decision holding that Jehovah's Witnesses need not salute the flag. "We respect the flag, but do not worship it," he explained.

Mr. Covington said that high court decisions favoring the group have been obtained in Norway, Belgium, Great Britain, Australia and South Africa. In the U.S., a battle is getting under way in states which

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seek to outlaw Witnesses on the constitutional ground that public property cannot be used for religious purposes. Mr. Covington promised that the issue will be fought right down the line. A 90-page booklet, *Defending and Legally Establishing the Good News,* prepared by the society's legal department, was distributed to delegates. It suggests courses of legal action to be taken when trouble with local authorities arises.

Witness Testament Released

A big moment came when the new translation of the New Testament on which anonymous Witnesses have labored for the past three years was presented to the convention. The 100,000 copies available (at $1.50) were quickly snapped up, and officials announced that 250,000 more will be ready in a few weeks. The new version reflects many of the doctrinal differences between the Witnesses and other religious groups. Reference to the Trinity is omitted; instead, the new translation speaks of "the spirit and the water and the blood." The word "Jehovah" appears 237 times. Mr. Knorr predicts that this will create a "great controversy." Up to now, Witnesses have had to use standard translations.

An unexpected result of the appearance of the new translation was a demonstration outside the stadium by 30 pickets, members of the "Servants of Yah," a group which split away from the main sect five years ago. They carried placards denouncing the new translation. "Why don't you stop talking about Satan and demons?" one sign read. Another stated: "To proclaim the existence of Satan dishonors Almighty God."

Methodists Sponsor Own School Of Alcohol Studies

The Methodist Board of Temperance, which for some years has paid the expenses of representative ministers at the Yale School of Alcohol Studies, this year set up its own school of alcohol studies and Christian action. Forty-two ministers attended the sessions at Illinois Wesleyan University, Bloomington. At the final session, Caradine R. Hooton, executive secretary of the Board of Temperance, who headed the school, announced that next year the board would sponsor similar enterprises not only at Bloomington but also in the Methodist Southeastern and South Central jurisdictions.

Bible School Presented On Television

During July and August Allen E. Claxton, pastor of Broadway Temple Methodist Church, New York city, has been conducting a vacation Bible school over WABD, Dumont television station. The cameras are focused on a class of young people and the "looking" audience is invited to consider itself a part of the school.

Dutch New Testament Includes Six Versions

In Holland a new edition of the New Testament has appeared which presents six different Dutch translations in parallel columns—the Dutch Authorized (made in 1619), Lutheran and Leyden versions, the translations by Peter Canisi and A. M. Brouwer, and the recently completed version of the Netherlands Bible Society.

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Church Ministers To Danes Abroad

Octogenarian Bishop Retires as Head of Society Which Carries on Valuable Enterprises Outside Denmark

ROSKILDE, DENMARK, July 26.—"Danish Church Abroad," the society which supports church enterprises among Danes who live in other countries, is to lose its president. Bishop Bruun-Rasmussen, who celebrated his 80th birthday May 6, has announced his retirement as head of the society. During the 12 years Bishop Bruun-Rasmussen has guided the organization, his name has come to be well known to his fellow countrymen living in the U.S. and Canada. Those years have been among the most important, but also the most difficult, in the history of the Danish church abroad. Through all this time, the bishop has handled the society's affairs most capably. One of the most important enterprises he has headed is the development of Danish church life in South Slesvig. Before the end of the war in 1945, there were only three Danish pastors in that area; now there are 19.

Church Built by All Danish Pastors 50 Years Old

It is just a half-century since pastors from all over Denmark joined in contributing funds to build a church in one of the poorer districts of Copenhagen. This year they are helping it celebrate its jubilee. At the time of the collection, Copenhagen was growing very fast and there was a great shortage of churches in the city. The pastors were joined in their effort by their wives, sons and daughters. The 142,000 crowns collected was enough to build and equip the church. The Romanesque architecture of the building seems particularly to fit the section in which it is located. Danish pastors in the United States contributed funds for the beautiful brass cross which graces the interior. Through the years, the church's parish work has been very difficult, since the people who live in the narrow streets surrounding it are to a large extent antagonistic to pastors and religious services.

Pageants Attract Strangers To Copenhagen Church

For some years the famous Copenhagen pastor Halvdan Helweg has been presenting religious pageants in the noble old Church of the Holy Spirit, whose pulpit he serves. The innovation has met with much criticism by conservative churchgoers. But through it Pastor Helweg has succeeded in bringing into his church a considerable number of people who had been strangers to religious services. The pastor was born in Wisconsin, and before going to the Church of the Holy Spirit served in West Denmark and Tyler.

And So Forth

A collection taken this summer in Denmark for the benefit of displaced persons in Germany amounted to 471,000 crowns.

The latest episcopal election in Denmark resulted in a majority of votes for H. Högsbro. The new bishop is well known outside our borders, since he has been serving for some years in Germany as a representative of the World Council of Churches.

Bishop Gulin of the Church of Finland states that every 7th person in his country is a fugitive, every 15th woman a war widow and every 10th child a war orphan. In northern Finland, where all but two churches were destroyed or damaged during the war, rebuilding is prohibited until the current shortage of houses is overcome.

K. E. JORDT JÖRGENSEN.

Methodists Sponsor Institute Of Higher Education

Thirty-two states and the District of Columbia were represented at the seventh annual institute of higher education sponsored at Nashville, Tenn., July 25-27 by the Methodist division of educational institutions and Scarritt College. The 233 delegates, including 57 college presidents, attended workshops and general sessions at which they discussed problems and ideas in the fields of religious programs, guidance, public relations, business and finance. A number of prominent educational leaders gave helpful addresses. Speaker at the evening programs was Arnold Nash, professor of the history of religion at the University of North Carolina. His series of three lectures was on "The Christian Witness in Higher Education."

Church of God Reports Increase In 'Healing Ministry'

Bishop Homer A. Tomlinson, general overseer of the Church of God, reports that the church's "ministry of healing by the laying on of hands" has taken on proportions never known before, and that in all parts of the U.S. and in many foreign lands public auditoriums, circus tents, municipal stadiums and even racetracks are being utilized by ministers for their healing activities.

Seminarians Sponsor D.P. Student at Pacific

The second D.P. student to be sponsored by the student body scholarship fund at the Pacific School of Religion will enroll in the seminary in September. He is Jovan Brkic of Yugoslavia, who has completed four semesters at the theological school of the University of Göttingen in Germany.

Urges Church to Save Families

Conclusion of the national conference on the education of Christian parents, sponsored at Lake Geneva, Wis., July 16-22 by the International Council of Religious Education, was that only as the church saves families within homes can it hope to save the world. Purpose of the conference was to develop a national strategy for the Christian education of some 15 million Protestant families and the evangelization of millions of unchurched families. The conference divided into six work groups. In their conclusions, a repeated conviction was that the church must put the home at the center of its program, that its primary task must be the guidance and enrichment of family living, based on faith in God. One group warned that to make the church truly family-centered will require more than a few changes in its present program. It was

emphasized that the church needs to cooperate with community agencies in sponsoring institutes and clinics on family life and family problems.

The Church Roll

M. E. Dodd, prominent Southern Baptist leader who for 38 years has been minister of First Baptist Church, Shreveport, La., has retired "from the duties and responsibilities as pastor and administrator." During his Shreveport pastorate, Dr. Dodd preached more than 18,000 sermons and saw 25,000 persons join the church.

A. Wilson Cheek, since 1947 director of youth work for the Evangelical and Reformed Church's Board of Christian Education and Publication, Philadelphia, has been appointed director of young people's work for the International Council of Religious Education at its Chicago headquarters.

Methodist Bishop Richard C. Raines of Indiana delivered the sermon at the Protestant religious service held on Sunday during the recent National Jamboree of the Boy Scouts of America at Gettysburg, Pa. The service, conducted by Donald F. Campbell, pastor of First Presbyterian Church, Stamford, Conn., was attended by 32,000 boy scouts of the Protestant faith.

W. D. Davies, professor of New Testament studies at Yorkshire United Independent College in England, has been appointed professor of biblical theology at Duke University, Durham, N. C., succeeding Frank Young, who has joined the Yale University faculty.

Dagmar Norell of Stockholm, Sweden, is to go to India this fall as the first missionary psychiatrist of the Methodist Church. She recently completed a year of postgraduate study in the U. S. and became interested in work in India while attending a Christian ashram at Green Lake, Wis.

Julia Branson has been named secretary of the American Friends Service Committee's foreign service section. Miss Branson served with the committee's child feeding program in Germany and Russia 1919-24, and has since been a social worker for public agencies and for the A.F.S.C.

Charles E. Wilson, Jr., Disciple, of Oklahoma City, and Carol Louise Hoff, Presbyterian, U.S.A., of Phoenix, Ariz., have been announced as winners of this year's national Parshad Youth Week awards. They will receive $400 annually during four years at any college of their choice and tuition for one of the summer regional planning conferences of the United Christian Youth Movement. The awards, made possible by a gift from Alfred H. Avery, Methodist layman of Malden, Mass., are administered by the International Council of Religious Education. Winners are chosen on the basis of Christian service and promise. In addition, seven regional college scholarships of $250 and seven regional summer conference scholarships were awarded.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Beaver Valley (RKO) *Documentary* produced by Walt Disney. Instead of cartoon animals, he presents real ones—beaver, otter, moose, frogs, salmon, birds, insects, a coyote—at work and play through the seasons in a mountain valley. Without doubt *one of the most remarkable nature films ever made;* your reaction is amazement that such candid shots could have been obtained. In many scenes, the personalities of the animals are as vivid and humorous as those of Disney's famous cartoon characters. Beautifully photographed in technicolor, effectively scored. **M,Y,C**

The Flame and the Arrow (War.) Nick Crevet, Burt Lancaster. *Melodrama* set in Lombardy in 11th century. Daring young mountaineer, bent on rescuing son from Hessian invaders, assembles band to harass occupation forces in their castle fastness. An absurd, technicolored, *swashbuckling* lark, filled with romantic deeds of derring-do, amazing athletic feats in the style of the old Fairbanks films. Doesn't take itself too seriously. **M,Y**

Her Wonderful Lie (Col.) Marta Eggerth, Jan Kiepura. *Musical* based on Parisset novel whose plot parallels that of *La Bohème,* incorporating arias and choruses from that opera. Made in Italy with American supporting cast, Polish opera stars as leads. While betraying the fact that opera plots, when adapted to modern day, seem rather silly and maudlin, film is *rewarding in musical portions,* rendition and recording of which are excellent. **M,Y**

Treasure Island (RKO) Bobby Driscoll, Robert Newton, Denis O'Dea, Basil Sydney. *Melodrama.* Technicolored filming of famous Stevenson novel is first Walt Disney production to feature human beings only throughout. Made in England (to utilize frozen funds), it is *handsomely set* and costumed, with care expended on authentic detail; abounds in rollicking action, vivid characterization, thundering dialogue. If you can put yourself back in mood in which you first read the book, you will enjoy film; otherwise, you may find it rather unbelievable, the plot shifts hard to follow. Too violent for very young children. **M,Y**

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